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EXTRACTS FROM MR. SPAULDING'S COMMUNICATIONS.

On the Tenure of Missionary Service.

I understand that the opinion is gaining ground in America, that missionaries not only may return, but are expected to return after 10 or 12 years, and that some may go out for a limited time. Of mechanics and school-masters I have nothing to say by way of objection, because to them the acquisition of the language, and of many other qualifications, may be of comparatively little importance; but I have seen the effects of this system on ordained missionaries to a very great and affecting extent since I came to India. In every instance just as soon as an individual gets the idea that he shall go home in a few years, he loses his interest, to some extent, for the work on the spot, and this interest gradually decreases as the time of leaving approaches. I do not make this remark in reference to brother Meigs, who is as near an exception as any one I have ever seen, and who will be able to tell you *facts* better than I can write them. In nine cases out of ten, the expectation of returning home prevents the individual from being an ardent and devoted missionary in the proper sense of the expression. To prevent all such temptations I would have every missionary enlist for life, or not at all.

But shall they never be allowed to return? Must they be denied the thoughts of again seeing home altogether, and shut up to a foreign death and grave by the opposing feelings of Christians? This was the feeling of many when I left America, and some of my fathers in the church held the same language to me in their exhortations. I need not say that this is the other extreme. Missionaries, if they have the right spirit, will be willing, yea rather wish to leave their bones in possession of the promised land, as a testimony of their unfeigned love and zeal; but those feelings of

Christians at home which bristle up like bayonets and spears to oppose a missionary's return under any circumstances, are unkind and unchristian. When a missionary is out of health, or when, from unavoidable circumstances, he is unhappy in his work, or in his connection with his brethren, he should be allowed to return. "One wrong-headed brother would ruin us," said Mr. Judson, and he ought to have added, "would ruin a multitude of souls." There can be no doubt on this subject; but I would add, a discontented brother, whatever be the cause, would be much better in a Christian land.

On the acquisition of a Language.

Every missionary and his companion should make the study of the native language the first and last object, next to growth in vital godliness. The first year will enable him to write it, and to preach from notes. The second will enable him to talk a little from house to house, and to preach with a preparation of a full skeleton. The third will enable him to understand generally what is said to him, if spoken distinctly, and to reply by way of argument. But not until the fourth or fifth year will he be so familiar with the language of temples, bazars, and fields, as to catch readily and accurately the idioms and inflections so as to go anywhere, reason, reply, and preach in a profitable and forcible way. This learning a foreign language in nine months or a year, as some of us even were reported to do, or even in two years, is never found in practice, as far as my knowledge extends. I have heard of such things, and seen such statements in journals and reports, and I rejoice if others are more successful than those who have been stationed among the Tamulians, whose language is certainly very difficult. A knowledge of any language, however, as found in books, or as written for books, is a little thing, compared with accents, sounds, and idioms, as found among the people; and without this knowledge, no

one can be said to have got the language, or feel at home and happy in his work.

The date of the letter, from which the following extracts are made, is September 30, 1832. It was written of course from Tillipally.

Removal of the Preparatory School to Batticotta.

You will have learned ere this, that we have thought it best to dispense with the Preparatory School at this station, and to unite it, or as much of it as may be thought best, to the Seminary at Batticotta. Agreeably to this arrangement, 46 lads, whose names are subjoined, left on the 26th of September, and were received at Batticotta. Since I came to this station in 1828, I have seldom failed, if at home, to attend prayers with them at sunrise in the morning, and have always made it my practice to expound and apply in a few words the practical parts of the chapter read. On the Sabbath and on other days they have committed to memory and recited to me the catechisms and Scripture history. The parables, most of the miracles, and many of the interesting parts of the Old Testament, have also been recited to me in their own language, and sometimes in English. I have generally met two or three select companies of them in private on the Sabbath; and in case of any special attention to religion, have held meetings with them on other days. For the last year or more, there has not been a really bad boy in the school, and no punishment except an expression of disapprobation. All the labor, too, to keep the rooms clean, and to look after many little things connected with the school, has been voluntary.—Six belonging to the school are members of the church, and now remove their connection to the church at Batticotta.

Names of the lads who have now gone from the Preparatory School to Batticotta:

<i>Names.</i>	<i>When taken.</i>	<i>1832. Age.</i>
J. R. Arnold,	1825	12
Samuel Austin,	1831	10
J. Breckenbridge,	1828	14
J. Brown,	"	13
J. Coe,	"	15
J. Coggin,	"	12
E. Cornelius,	1831	17
E. W. Crane,	1828	14
G. B. Crensey,	1831	15
G. Davidson,	1828	13
Z. Ely,	1826	16
G. Golding,	1828	13
G. H. Hallock,	"	13
J. C. Hay,	"	11
R. Hoyt,	1813	13
C. Jenkins,	1827	16
F. S. Key,	1828	12
D. Kellogg,	1831	16
H. Kollock,	1828	13
C. Lathrop,	"	12
L. Lawton,	1831	12
A. McLean,	1828	13
M. P. Merrill,	"	11
S. Merwin,	1826	17

<i>Names.</i>	<i>When taken.</i>	<i>1832. Age.</i>
S. Miller,	1831	"
W. Morrison,	1828	15
R. Newton,	1826	14
A. North,	1825	18
F. Osborne,	1828	15
J. B. Osgood,	1831	14
J. Patterson,	"	12
L. Pillsbury,	1828	12
S. Porter,	1831	14
D. Riggs,	"	12
E. Rogers,	1828	9
N. Russel,	"	14
E. W. Seely,	1826	11
T. Snell,	1831	15
W. Stafford,	1828	12
B. F. Stanton,	1831	12
J. Summersfield,	"	11
S. Swett,	1828	13
P. Taylor,	1831	14
S. Williams,	"	10
H. Winslow,	"	"

Native Free Schools.

There are only seventeen native free schools connected with this station, in which there are more than 800 boys and 100 girls. Average attendance on the Sabbath 350; and average attendance of the readers on Fridays 170. Within the last two months I have been making additional exertions to make the Sabbaths and Fridays more interesting and profitable to those who are committing the catechisms and Scripture history and to the readers. The lads in the Preparatory School used to be monitors on the Sabbath, but now I am obliged to take the most forward boys from the first class of readers, because many of the masters, though pious, are not qualified for teachers in a Bible or catechetical class. There is a want of energy and of interest, which I think must be owing to a want of knowledge and practice, for on worldly subjects there is no lack in interesting conversation. On Fridays I sometimes call upon those who are willing to communicate any facts they may have in mind to illustrate what I have been telling them. One day a boy related the following fact. Some persons were drawing water for their fields or gardens at night, which is a very common practice in this country, especially when there is a good moonlight. The young man who turned the water to the plants was doing it with his hands. Seeing the water obstructed in its course, he put in his hand to clear away the weeds and stones, when a bad snake bit his finger. He instantly put his finger in his mouth and bit it off close to his hand. Just so, said he, the devil has bit us. Sin has poisoned us, and the loss of our body is a little thing if we can save our soul. Another boy said he would tell a fable. In former times there was a large and deep well or tank in Tillipally thickly surrounded by bushes, in which a tiger lay concealed. Two boys playing among the bushes fell into the well. Their cries not only called the people, but awakened the tiger, who threatened to destroy any one

who should come near the well. One bold man, however, armed himself, attacked the tiger, drove him off, and saved the boys. Just so we are all fallen into sin, and cannot get out, and the devil, like the tiger, is ready to destroy not only all who come to help us, but us too. But Jesus Christ came, and has driven away the devil, and offers to save us. Short parables of this kind, illustrations from common life, and the application of their false reasoning on the subject of religion to the common customs and duties of life so as to make their own eyes and ears and customs testify to the truth of what we say in the most simple and yet in the most vivid manner, seems to be the mode of instruction best adapted to this people. After all, much of the wheat falls in stony places. It springs up suddenly, looks fresh and flourishing, but soon withers and dies for want of root.

One schoolmaster, who has been in the service of the mission for nearly fifteen years, died a short time since. He had lost his confidence in heathenism, and sometimes seemed affected with the truth, but his mind was very dark, and I fear that all is not well with him. Just before he died, I saw him, and asked him where his hope was. He lifted up his hands and eyes and said, "There." I asked him if he felt himself a sinner, and he replied, "Yes, a sinner;" but he never seemed to understand very distinctly the subject of a new heart.

The wife of another schoolmaster died of the cholera about a month since. She has for nearly two years attended church on the Sabbath, and our meeting for women on Fridays, and gave much evidence of having forsaken heathenism. When sick, she told those about her that she did not know whether she should go to heaven or to hell—feared she did not love Christ as she ought, but had no other hope. She exhorted all her friends to go to church every Sabbath, and to live according to the Christian religion.

Miscellaneous Notices.

July 24. The wind has blown very hard for several days past. To-day there has been quite a gale, the wind whirling the dust into the air so as to darken the sun, and to hide objects only at a small distance. As the color of the dirt is red, when blown into the air the appearance is as though the world was on fire. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." In some places the sand has drifted into the road so as to make it difficult to get along.

Aug. 6. Prayer-meeting at Jaffna (town) to-day. Our friends at home, who live far from the place where the monthly concert of prayer is held, should be encouraged when they reflect that in our little circle each missionary who occupies an out-

station is obliged to take what he can, and leave what he must of his family, and go ten miles in bad roads for the sake of enjoying these seasons. Notwithstanding we must rise early and return late, still we feel amply repaid as individuals; and as a circle of missionaries, from different countries, and belonging to different denominations, we owe almost all our union and love to the influence of these meetings.

13. Early this morning I left home for Valvertte Toory, a distance of about 12 miles from our stations. The road was a foot-path through fields and barren rocky waste lands. My object was to visit the school lately established there by our "Native Evangelical Society," as their first attempt. I found about forty boys, three of whom are studying English. The people are very anxious to have the school permanent, but backward in providing a bungalow for its accommodation. At present it is kept in a rest house. The teacher, who gets large wages, is obliged to pay more than one half of his wages for his board only. Had much interesting conversation with the people, among whom was a brahmin, and one priest, whom they called a god by way of honor. This last man was very candid. I tried to make him understand, what the people here are more and more convinced of, that there must be a High Priest, or Mediator between God and man, and that Jesus Christ is the only one. On my way home the night overtook me, and there were so many paths to my right and left (and some much better in appearance than the one I was to take,) leading to the neighboring villages, that I was obliged to trust more to the sagacity of my horse to keep the path, than to any knowledge of my own. Thus, said I to myself in a long train of reflection, we are strangers and pilgrims here—lost entirely—lost and sunk even below the animal world, just as soon as we cease to gaze upon and to enjoy that Light, which is the brightness of the Father's glory and the express image of his person.

16. Last evening our weekly prayer-meeting was at Oodooville. The death of Mrs. McHenry, the wife of a Wesleyan missionary at Colombo, was mentioned. The last page of the Rev. J. Wheeler's introduction to the life of E. Campbell was read. These subjects, and our subsequent conversation, have held my eyes waking most of the night. How sudden will be the sound, "Behold the bridegroom cometh!" The necessity of looking away from all human aid, and of seeking that of the Holy Spirit, and the joy of seeing our church-members, especially those in Batticotta Seminary, walking in the faith;—these, and many kindred subjects, have passed before me in bright and vivid colors. O that we could have less controversy and noise, and more gazing at the perfect and altogether lovely character of Jesus Christ,

until the thirsty soul drinks in its full image. Then should we cease from man and from ourselves, and feel that our life is hid with Christ in God. We should be living epistles, known and read by all; good men full of the Holy Ghost and of faith; and much people would be added unto the Lord.

30. In reading over late arrivals from America, I have been struck with the shrewd, calculating spirit which seems to characterize my countrymen. In nothing does this appear to better advantage than in the discussions, dissertations, and calculations on the subject of temperance and intemperance. What large sums of money saved in almost every village. In counties and states how much; and what a vast amount of good may be done in the cause of Bible, tract, missionary, and other societies, if these savings of money, health, and talent can be all contributed to those objects. This is excellent, and as it should be, and I sincerely rejoice in the success of these humane efforts.

31. Doct. and Mrs. Scudder have spent the day with us. Brother Scudder addressed the schoolmasters and readers of the native free schools and spoke to the women who came in the afternoon. In the intervals between these duties, we sung and prayed and praised, looking unto Him whose likeness we would put on even here, and whose robes without spot we hope to wear forever. In our little circle we often thus enjoy the communion of saints. We talk together of all the things which have happened, and of the things which must soon take place, looking for and hastening to his coming.

Sept. 14. A heavy shower of rain last night. Until within two or three days, we have had very little if any rain for nearly eight months. The people have suffered very much. Now all are busy in casting the seed into the earth. Indeed some sowed their fields nearly a week ago, and ploughed in the grain though the fields were entirely dry, and no signs of rain. This custom is not uncommon, and is an excellent commentary on "Be instant in season and out of season."

21. I have lately been led to reflect on the train of reasoning which seems to be common both among Christians at home, and missionaries abroad. Something like the following: The heathen will certainly be converted, but not just yet; our children will see something of it, and our grandchildren more. God must raise up better men and women in the churches at home, and send out more devoted and active missionaries, and this he will do in his own good time. There is connected with this mode of expression something like a want of faith, which feels that God is able and willing to do the work *now*. A want of energy and self-devotion to take hold of the subject, saying, now is the accepted time,

now is the day of salvation. Something like the excuse of an impenitent sinner, who hopes some future time to be right, but waits till God shall give him help. But what hinders Christians at home from being as active, as devoted, and as holy, as they can suppose their grand-children will be? And what hinders missionaries from being as devoted, as active, and as self-denying, as any one who may be sent out on missions a hundred years hence? *Awake! Awake! Put on thy strength, O Zion!*

DEATH OF MRS. WINSLOW.

A letter from Mr. Winslow, dated Jan. 18, 1833, contains the afflictive intelligence of the sudden death of Mrs. W. on Sabbath evening, the 13th. Danger was not apprehended in her case till convulsions commenced, which in three hours terminated her useful life. Her bereaved partner thus speaks of her:—

She was all this time wholly insensible, and therefore had no warning of the approach of death. But there was no need that she should have warning. She was fully prepared to die. Her house was set in order. Her lamp was trimmed and burning; and she was ready to meet the bridegroom. It was in some respects a great mercy that she was removed from earth so suddenly; for the pains of dying had often terrified her, and fear had kept her in bondage. The messenger came gently to her, for the last she knew was, when, speaking to me, she said she felt no pain, but entirely at ease; and bidding me good night, wished me to lie down on a couch. She then fell asleep, and awaked no more to any consciousness of what was passing around her; but awaked, I doubt not, to behold the "full glories of the Lamb."

She was much occupied on Saturday and in the evening of that day, in doing some writing for the mission, (for she was always my copyist,) and in the care of the children; yet, as it was the birth day of our departed Charles, she found time to express at some length, in her private diary, her feelings in reference to the sore affliction experienced in his death, which had evidently been greatly sanctified to her soul. After speaking of the trial, as a "merciful affliction," expressing a wish to say more than she had done of what she hoped it had wrought in her, she says, among other things,—"Sure I am that I never before saw the Savior so lovely, so desirable; never considered, as now, the length, and breadth, and height, and depth of that love which passeth knowledge—the value of that fountain, which is set open for sin and uncleanness—never saw the whole glorious plan of salvation, so perfect, so wonderful—never with such feelings could say, 'My Lord and my God.' And while this view of the subject has seemed greatly to endear the

fond object whose removal has been the means, I have been thankful that the Lord did not wholly forsake me—did not leave me to ‘compass myself about with sparks of my own kindling—to strive to work out my own righteousness, by tears and groans for sin. Oh! I bless him for this chastisement, and long that it should bring forth more fruit. Sometimes heaven has seemed very near, and as though it would be easy to die. * * * Should I be called from my little family this night, from my dear husband, oh, my Savior, let me rest in thine arms. Carry me all the Jordan through. Be with me, even as I cannot ask or think. Sustain my sinking feet. Tear every veil from these blind eyes. Let me not deceive myself. Be thou my Savior, in that dark hour; and do thou most graciously bless my dear, dear husband. Uphold him with thine everlasting arms, let thy right hand be under his head, and thy left hand sustain him. * * My dear babes! May they be thine—thine only, and forever.”

I could quote more from what this beloved follower of the Lamb wrote only a few hours before she was taken ill, but space does not permit. On Sabbath day she attended church, both morning and evening, though hardly able to do so; and enjoyed the services, as also some portions of Scripture, which I read at noon, and part of a sermon of Dr. Alexander's on growth in grace, particularly that which describes the *last stage* of the Christian's life, when he is ripened for heaven. At noon she also added in pencil marks a renewal of her covenant with God, made in 1807, when she was about eleven years old. This was the *last* signature of her hand. Thus, though unable after her illness commenced, to express to us her feelings, she left them on record down to the end of her being able to write. She had for three or four months been much occupied in heavenly meditation, and had somewhat new views of the Savior as *her* Savior, by something like an *appropriating faith*. The Bible had not only become increasingly dear to her, but increasingly plain and appropriate, and her religious joys abounded as she grew in grace. The Memoir of Isabella Campbell, sent her I believe by the American editor, a dear friend of ours, was greatly blessed to her. She read many portions of it again and again with new interest and delight. The life of Mrs. Graham was also constantly on her table for the last three or four weeks of her life, and with that eminent saint to aid her she prepared thus speedily to pass over Jordan. She has gone to her rest, and I would not recal her pure spirit; but oh! what a blank has she left! The Lord alone can fill it with the communications of his grace.

Mrs. Winslow was a sister of Mrs. Hutchings, who sailed, with her husband, to join the mission

in Ceylon on the 1st day of July. Intelligence of Mrs. Winslow's death had not then reached this country.

Mrs. Harriet Wadsworth Winslow was born at Norwich, Con. April 9, 1796. Her parents were Charles Lathrop, Esq., deceased, and Joanna Lathrop, now residing at New Haven, Con. She became hopefully pious in the year 1807, when but eleven years of age, and after a suitable probation was united to the church in Norwich under the pastoral care of Dr. Strong. In January 1819, she was married to the Rev. Miron Winslow, and on the 8th of June embarked with him in the brig Indus, at Boston, for Ceylon, by way of Calcutta. They entered Jaffna, the field of their subsequent missionary labors, in February of the following year. Here she adorned her profession, and the mission, as well as her husband and family, have been greatly bereaved and afflicted by her decease.

EXTRACTS FROM INSTRUCTIONS OF THE PRUDENTIAL COMMITTEE TO THE LATE REINFORCEMENT.

THE mission with which you, dear brethren, are to be connected, is singularly favored in respect to its *location*, its *organization*, and the *progress it has made in its work*. Consider,

1. Its *location*—remote from the pride and luxury of cities, and from the corruptions of foreign commerce, in the midst of villages scattered over a level and fertile surface, and with a comparatively healthful climate. Three hundred years ago, the Portuguese, then powerful in the east, divided this northern district of the island into parishes, and erected in them churches of coral. Dwelling-houses and glebes were attached to the churches. For a hundred and fifty years, these churches were sustained by the papists, and considerable numbers of the natives, in outward profession at least, embraced the religion of Rome. Yet the people do not appear to have been blessed with schools, or with the Holy Scriptures; and when the Portuguese were driven from the island by the Dutch, the churches fell into decay. Some of them were indeed repaired and occupied; but when the English gained possession of the maritime parts of the island, in 1795, only the walls of these edifices remained, and those were in a ruinous condition. The remains of these ecclesiastical establishments, with their glebes, in the five parishes occupied by our brethren, were generously given, by the English government, for the use of the mission. Upon these “waste places,” these “foundations of many generations,” have been reared the stations of Batticotta, Tillipally, Oodoville, Panditeripo, and Manepy. Two hundred thousand people dwell in the district; and eight or nine millions more, speaking

the same language, are found on the neighboring coast of Coromandel, where Swartz and others have labored with so much success. Such is the field you are expecting to enter.

2. In *organizing and conducting* this mission hitherto, reference has been had to the several objects which have been explained to you as forming the leading objects of the Board, excepting the translation of the Scriptures into the Tamul language, which had been accomplished by the labors of former missionaries. Soon after the commencement of the mission, free schools were established in seven or eight parishes; and these have been gradually extended till their number is nearly a hundred, containing 3,500 children, almost one fifth of whom are girls. And they have boarding-schools, which at one time, contained more than 200 youth; and a seminary, resembling a college, containing eighty students; and a theological class, for training native preachers for the service of the mission. There has also been a printing-press in possession of this mission, which, however, they were not for a time permitted to use. But this restraint is now removed. You take with you another press, types, and office-furniture. One of your number, who understands the business of printing, will give his attention to this department, till the necessity for his doing so is superseded by the arrival of a printer, to be devoted to that service; whom the Committee hope to be able to send in the course of the present year. Thus the mission will be furnished with ample means of multiplying books to an extent commensurate with the wants of the people.

3. In contemplating the *progress of the mission*, the attentive observer cannot fail to be impressed with the *nature* of that progress. Comparing it with that of the mission at the Sandwich Islands, we see a marked difference. In the opinion of the Committee, God has been pleased greatly to bless the efforts of both missions. At the Sandwich Islands, he early called into his kingdom the more influential chiefs of the nation. Through them, a powerful influence was exerted upon the people. Changes were effected, sudden, extensive, national, and remarkable. Free course was opened for the gospel at all the islands, and the nation has become nominally Christian. At the same time, nothing can be more obvious and certain, than that the *apparent* change at the islands, is greater than the *real* change; and the danger is imminent that, before the people can be properly instructed in the nature of the gospel, there will be a reaction unfavorable to knowledge and piety. In Ceylon, the progress has been gradual and unobtrusive, but constant, and the *real* and *apparent* progress is the same. The foundation is laid deep, and reaction is scarcely possible. Trusting in God, we have only to continue the use

of means as we have begun, increasing their power, and extending them through the community, and with confidence and joy may we venture to anticipate the result. The population of Jaffna and of the Sandwich Islands is nearly equal, and the experiments which are now making in those two portions of the world, by missionaries of similar education, character, and habits, are of the greatest interest and importance.

But these general remarks can be pursued no farther. You will remember the advice you have received in personal intercourse with the Committee, in respect to your conduct during the voyage. On your arrival, you will pay all due respect to the officers of government, and to the laws, and will always bear in mind the scriptural injunctions on this subject. Use great circumspection in your conduct and conversation. You are not political reformers, but missionaries of the cross of Christ. The government of Ceylon appears to feel a deep interest in the prosperity of the mission, and the Committee earnestly enjoin upon you to avoid, if possible, every step which would weaken that confidence. Your brethren, who have gone before you, have been long in the field, and their opinions and advice will be entitled to much deference. Consult them freely on all subjects of any practical importance relating to the mission. The Committee cannot do better, than to refer the assignment of your particular locations entirely to them. The mission will, doubtless, be extended, and a branch will probably be found upon the neighboring continent; and it will be necessary that you cultivate a disposition to go and reside wherever you can do most for the glory of God and the good of men.

The Committee caution you against an error, into which missionaries are liable to fall on newly entering a field previously under cultivation—the error of criticising the plans of their elder brethren before you have had time to understand their merits, and forming and expressing hasty opinions concerning the mission. The error may occasion great evil, especially if these opinions are communicated in correspondence with friends at home. How obvious it is that years must elapse before you will be as well able to judge of the actual progress of Christianity among the people, as your brethren are who have spent a third part of their lives upon the ground. Beware of a spirit of innovation. Beware of hasty expedients. Let the voice of experience be listened to in all the deliberations of your meetings for business. Especially, be anxious by means of patient and prayerful investigation of the word of God, to know the mind of the Spirit; “that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding.”

By becoming missionaries of the Board, you come under obligation to observe all its

laws and regulations, and to conform to all the instructions of the Prudential Committee; it being understood, of course, that they shall not be at variance with the principles of the gospel: and by becoming members of the Ceylon mission, you engage that the bye-laws and resolutions of the mission shall govern your conduct. Your obligations will not be the less because the bye-laws were made before you entered the field. Unless disapproved by the Committee, or rescinded by the vote of the majority of the mission, they will be binding upon you while you remain in the mission. The order and efficiency of our system would soon be impaired, without a careful observance of the rules by which that system is formed.

It is also desirable that you sedulously cultivate those habits of simplicity and economy, which are deemed so important for missionaries by the great body of your patrons. The duty is imperative; and in India, especially, where almost all foreign example is adverse to it, you will need to be fortified by a double guard. The mere fact that you are missionaries will not shield you from the force of temptation. You are men, sanctified but in part, and have like passions with other men. But how important that those passions be restrained and subdued; and that, in your style of living, your daily deportment, and the whole course of your lives, you show to all around you that you are pilgrims and strangers on earth, seeking a better country, walking by faith, and not by sight. There is danger that as the liberality of the church increases, missionaries and their directors will relax in their economy. This ought not to be. A perishing world cries out against it. May God in his infinite mercy prevent it.

It will be incumbent on you and your associates to see that the liberal appropriations of our Bible and Tract Societies are expended with the least possible delay, and in accordance with the intention of those societies. With this view you and your brethren previously in the mission will be expected, as already instructed, to direct special attention to the circulation of the Scriptures and of religious tracts. You will also keep the societies just named informed with regard to the manner in which their benefactions are applied, and the extent to which their aid is desirable.

Circumstances well known to you do not allow the Committee at this time to go into a more distinct specification of your duties. What has been said will suffice for an outline, and will show that your work is great, and cannot be performed without constant aid from on high.

Be faithful unto death; then will you rejoice that you bade adieu to parents, and relatives, and native land, on this great errand of love.

Southeastern Asia.

EXTRACTS FROM A LETTER OF MR. ABEEL.

THE following extracts of a letter from Mr. Abeel, written near Singapore, will bring down the history of his missionary operations to the close of November last.

You perceive, that I have again been obliged to leave Siam. I had scarcely been there a fortnight, before my strength, which had been considerably improved at the Straits, began to give way. I should have returned to Canton; but could get no opportunity. The junk in which I applied for passage, but whose accommodations had been previously engaged, there is much reason to fear has sunk, with a large number of souls, into the mighty deep. Thus the Lord often disappoints to save and bless.

The principal object, which induced me to return as soon as possible to Siam, was the supplying of the Chinese junks, about returning to the empire, with Christian books. Eighty of these trading vessels visited Siam, the last season, nearly thirty of which had sailed before we arrived. The remaining fifty, I had the privilege of furnishing with Scriptures and Christian tracts. With a very few exceptions they were well received. The Lord make them a part of the means, which shall hasten the conversion of China. After the work was accomplished, I found myself so much reduced in strength as to be obliged to discontinue almost all application to languages, and attend merely to the duties within doors; such as administering to the sick, and teaching on the Sabbath. In regard to the former, there were many patients, particularly toward the close, or the latter half of my residence. From this number, who felt themselves under obligations, and were consequently willing to comply with any reasonable requests, our Sabbath exercises received generally a good accession. Others attended whose motives, there is much reason to believe, were purer, and who made considerable progress in the knowledge of Christianity. A few, perhaps five or six, renounced their idols, and shewed that the truth had been impressed upon their hearts with power. Two of this number, if I mistake not, were mentioned in my previous journal. I did not feel it my duty to admit any of them into the visible church, and consequently should prefer not denominating any of them converts. Still I have great hopes, that time may prove some of them members of the invisible church, and that they may become the rejoicing of future laborers. The one baptised by Gutzlaff appears well, and has been of considerable assistance to me. We did not see him, during our previous visit to the place. He, and a

few others, have agreed to meet together according to our usual custom, every Lord's day, for divine worship. He is well qualified to discharge the duties of a leader in the exercises.

Upon my arrival, the captain of the junk, in which I took passage, informed the king of the books I had brought with me for distribution. Having business with one of the interpreters, through whom foreigners do their business, he informed me, that the king had given commandment that the books must not be distributed. It was soon conceded by his majesty's officers, that the king had nothing to do with the Chinamen, who had come in the junk, and that I might continue the work of supplying them. Judging from the past, I took it for granted that this was a mere momentary fear, or whim, which would perish as soon as the circumstance that produced it, and consequently felt myself under but little restraint from it. In fact I was confined, from indisposition to the house, and of course was obliged to give an apparent heed to the royal veto. And even had I been in perfect health, I should have considered some caution necessary, such as rather attending to what could not awaken suspicion, than blindly venturing upon what could result in no more good. It might be that the priests had taken the alarm, from what they saw in the tracts distributed during our last visit, and had suggested the caution to the king. They were much less familiar than before, which I could best account for on the ground of some previous concert. Still numbers of them came for medicines, and our cautious Nicodemus—the priest referred to in almost all the previous journals—did not refuse to come occasionally by night.

On my arrival at Singapore, I found Mr. and Mrs. Jones from Burmah on their way to Siam. They think of attending principally to the Siamese and Peguin languages. It is quite doubtful whether they will be able to get up to Siam before the change of the monsoon, four or five months from this. I sincerely hope by that time, there will be some out to join them from your Board. We are all delighted to hear, that seven have been appointed to eastern Asia. May the Lord bestow such an abundant blessing upon your labors, that you may soon be able to adopt his own language on another subject, and tell us—not seven only “but seventy times seven.”

Mr. Abeel was expecting to make an excursion with Mr. Thomsen, of the London Missionary Society, partly for the purpose of adding to his stock of information concerning the Dutch missions in the Indian Archipelago. He was at Singapore in February waiting for a vessel bound to this country; and meanwhile supplied the place of the Rev. Mr. Burn, chaplain of the station, lately deceased. In this department,

his labors had been manifestly blessed by the Holy Spirit to a few of his hearers.

Syria.

ACCOUNT OF THE SICKNESS AND DEATH OF GREGORY WORTABET.

THE death of this very promising ally of the mission in Syria was mentioned at p. 78 of the number for February. The following account was transmitted by Messrs. Bird and Whiting. It was written in January of the present year.

Dear Sir—Some months ago we informed you of the death of our beloved friend and brother, Gregory Wortabet, at Sidon, and promised to send you some account of his sickness and death, as soon as we should obtain the particulars from the Rev. Mr. Nicolayson, who was with him. In fulfilment of this promise, we communicate to you the following account, which has been gathered partly from the letters of Mr. N., written during our friend's illness, and partly from his journal, which he has kindly allowed us the use of for this purpose.

Our lamented brother was taken ill on Monday September 3d. He complained but little, however, until Wednesday, the 5th, when a native physician was sent for. He ordered some simple medicine, which was administered as soon as it could be obtained. During the night the family became much alarmed, apprehending that the disease might be *malignant cholera*, of which several persons were said to have died recently in the place. On Thursday (6th) Mr. Nicolayson wrote to us as follows:—

“As he complained of no pain whatever, I apprehended nothing serious: but about noon to-day I was sent for, and was surprised to find he had vomited a great deal, and that the disease appeared to be cholera. His appearance certainly is not good, and the coldness of his hands and feet is doubtless no good sign: but as yet he has no pain, and only complains that “*his heart is going*.”—(meaning probably that he is fainting.) He seems nearly persuaded that it will be his death, but appears quite composed. He asked me to pray with him, ‘While, said he, I have my senses.’ Some time after he engaged in prayer himself, and commended his soul, his wife, and his children to the Redeemer.—We had sent twice for the doctor, but he still delayed coming: so I went and brought him. He immediately declared the disease to be cholera, and ordered the patient bled, which, however, he himself declined to do. He gave some other directions, and then left us to manage ourselves. We immediately sent for the barber, and he bled him. After which he seemed somewhat relieved of the dreadful oppression on the chest, the

only thing he complained of. He begged me to tell the brethren to look after his wife and children. I assured him he might set his mind at rest on that subject. I have repeatedly asked him respecting his hope, in case he should die, and he has always answered with perfect composure, that his hope is in the Redeemer and his precious blood, through which he hopes to be accepted of God. I once said, 'And should it be for death, this would be no loss to you, would it?'—'Blessed,' replied he, 'are they that die in the Lord.'

On Friday, the 7th of September, Mr. N. writes thus: "During the night his wife and myself watched with him successively. He rested tolerably well, and we begin to entertain hope. His soul is stayed on the Redeemer by faith, and he is ready for death or life. Towards noon we got the military doctor, a European, to see him. He ordered leeches, rubbing with mustard and vinegar, &c., and says the case requires much attention. It is universally believed to be cholera, on which account all people keep aloof from us, even his relations. We could find no one to come and help us to watch to-night. His wife is on the eve of her confinement. She is almost exhausted."

Again, on the following day, he wrote in his journal as follows: "Wortabet was more restless to-night. I have just sent an express to Beyroot to inform the brethren there of our situation. We have sent for the doctor again. W. himself now believes he has but a few hours to live. He has commended his wife and children to God; and to the brethren. His death, however, does not to us appear so near nor so certain. The doctor has called again, and given various directions. He thinks W. appears better to-day than yesterday. Towards evening he called again and gave directions, all intended to produce perspiration. This succeeded to a great extent."

On this day the warm bath and various other expedients were resorted to, but W. consented to them reluctantly, and only to gratify his anxious friends who were with him, being himself very strongly persuaded that the time of his departure had come. He seemed somewhat grieved that they continued to distress him with medicines, &c., when he felt that it was all of no use. "Do what you like," he would say, "but it is all in vain—in a few hours I shall go."

When the express which was sent by Mr. Nicolayson arrived at Beyroot, Mr. Ferman and John Baptist, a young Jewish convert from Constantinople, set off immediately for Sidon, in the hope of being able to render some assistance to our afflicted friends. This was on Saturday the 8th. On the following morning they arrived. They found that W. had talked rather confusedly during the night; though the oppression on the chest was much relieved, and the assurance of the physician, as well

as the general appearance of the patient, gave them much hope. They continued to feel encouraged respecting him during the day, and until near day-break of the morning of the 10th. His last night is thus described by Mr. Nicolayson under date of September 10th. "I sat up with poor Wortabet till midnight, and the hopes I had conceived of his recovery were much strengthened by an apparent disposition to sleep towards midnight. I had entered into much conversation with him on that glorious life and immortality brought to light by the gospel. He understood all that I said; and though, as he said, he could not think much and intensely, he gave such replies as marked the deep and personal interest he felt in the subject. My hopes of his recovery were such that I sought to shake him in his firm persuasion that his sickness was unto death, and endeavored to lead him to view his sufferings in that engaging light in which the Scriptures present them, viz. as the kind correctional dispensations of the Father of mercies, designed no less to prepare us for usefulness in life, than to fit us for death. He seemed to think it possible, though not probable, that he should recover, and expressed resignation in either case. Just as I was going to read a chapter from the gospel to him in Turkish, he seemed to compose himself for sleep, and I desisted, in the hope that he would at length enjoy that refreshment which he had not experienced since the first attack of this distressing disease. Midnight having now arrived, I called Mr. Farman to take my place at his side, and retired to rest, in the fond hope of finding our suffering brother much restored in the morning. How great therefore was my disappointment this morning, to find him evidently in the last stage of the disease, and to learn that the apparent disposition to rest was only that stupor which often precedes the last pangs of dissolution. His poor wife and little children sat around him, almost disconsolate at their disappointed hopes, and dissolved in tears. He still seemed to recognise those around him, and to understand what was said to him, but death had closed his lips in silence. The short last struggles rapidly succeeded each other, while his wife was constantly directing him to fix his hope upon Jesus. About ten, he ceased to breathe."

He had continued able to converse a little, until the morning of the day on which he died, and had uniformly expressed an unshaken confidence in God his Savior, and showed evidently that he was not afraid to die, and that death was a subject which had long been familiar to his thoughts. The following extract from a letter written by the afflicted widow, describes a conversation which Mr. Nicolayson and herself held with him not long before he became insensible, and after there were some indications of occasional wan-

derings of mind.—“We asked him, Where are you? He replied, ‘With the merciful Jesus, and he is with me.’—Where is Jesus? we asked. ‘He is present in every place,’ he answered.—Is he near you, or far from you? ‘He is near at my side.’—We asked him various questions, which he answered correctly, repeating some passages from the gospel. He remained in this situation, answering questions which we put to him, until sunrise on Monday September 10th, after which he was not able to speak. An hour and a half before noon, his spirit left this world of trouble, and went to Jesus, his beloved, in whom he trusted.”

Thus died our beloved brother. With respect to the nature of the disease by which it pleased God to remove him, we feel very incompetent to express an opinion. It was the opinion of the physicians who saw him, as well as of Mr. Nicholason, that it was malignant cholera. This however may be questioned. But be that as it may, the case evidently was not well understood by those who had the treatment of it. It would have been a relief to our minds, if some competent medical adviser could have attended him in his illness; and it will doubtless be a subject of regret to the friends of this mission in America, (as it was in the case of our lamented brother Fisk) that any means which *might have been* employed for the preservation of so valuable a life, were wanting. But whatever may be our feelings on this subject, we desire to bow in humble submission to the will of God, whose good pleasure it has been to take our dear friend from us at a time when we were becoming every day more and more attached to him, and when his services in this part of the vineyard of our Lord were becoming more and more useful and important. It is not too much to say that there is not another individual in Syria, so well qualified in all respects for the work of preaching the gospel to the people of various languages and religions, and so ready on all occasions to improve his advantages for the glory of Christ and the good of souls. His perfect knowledge of the Turkish and Armenian languages gave him ready access to numbers with whom we can hold little or no communication; while at the same time he spoke the Arabic with fluency. He was, moreover, thoroughly acquainted with the character, habits, and prejudices of the people, and knew how to adapt himself wisely to every class. He was also extensively known, and respected as a man of intelligence, of truth, and of strict integrity in business. It is true, a cloud at one period rested upon his Christian character; but this had long since been dispersed, and he had become truly a burning and a shining light, and all the lovers of truth and piety in this country had rejoiced in his light. His Christian zeal was ardent and untiring. In this

respect we often felt reproved by his example. His manner of addressing people was kind and conciliating, though at the same time uncommonly searching and impressive.

Our notices of him during the last two years, must have made it apparent to you that he was engaged in a most interesting and promising work at Sidon, and that it was with good reason we esteemed and loved him as a faithful brother and fellow-laborer. We had fondly hoped that he might be long preserved as a preacher of righteousness in this crooked and perverse nation, and that one of us, or one of the brethren whose arrival from America we are now expecting, if stationed at Sidon, would find him an agreeable and very useful associate. His sudden removal has brought very affecting to our minds the truth, that *God's ways are not our ways, nor his thoughts our thoughts*—and that our life is truly but a vapor. As a mission we feel that the hand of God has touched us, and that our loss is very great. But let us not despond. Let us and our friends at home who will sympathize with us in this affliction, not forget to praise the Lord for the grace which was bestowed upon our departed brother. Let us not doubt that He who raised up, among the early fruit of this mission, such witnesses for his truth as Gregory Wortabet and Asaad Esh Shidiak, is able to raise up others in their place, and to baptize them with the Holy Spirit, and accomplish, through their agency, a powerful and general revival of true religion in this country. *His hand is not shortened nor his ear heavy.* Let then all who desire to hear good tidings from this land lift up, without ceasing, the prayer, *O Lord, revive thy work in the midst of these years.*

EXTRACTS FROM A LETTER OF THE REV.
WM. THOMSON, DATED BEYROOT, MARCH
22, 1833.

*Arrival of Mr. Thomson and Doct. Dodge
at Beyroot.*

We came from Malta to Larnica in Cyprus and were detained there two weeks. While there we became acquainted with a young man, whom Mr. Wolf sent to England many years since. He staid seven years in London, and then returned to the Mediterranean and assisted Mr. Heldner in his Greek schools at Syra. Cyprus is his native isle, and his family are of some standing. Duty to an aged and widowed mother obliges him to remain with her in Larnica, although Mr. H. wishes him to return and assist him. He speaks English perfect well and is employed by the American consul, Mr. Motley, as his secretary. He has opened a school for modern Greek, and when we were there had about 30 scholars. We visited and were much pleased with the school, and engaged to

pay the tuition of eight poor Catholic children for six months, to be selected by him. He says thousands might be educated. The New Testament is the only book in his school; which he explains every day. His proximity to Beyroot will enable us to assist him, and if thought best to take him under our employ. Mr. Bird says we must by no means let him leave Larnica. He wishes to be employed by us. The tuition of the children is 50 cents per month, but of the eight whom we support he asks only 25 cents per month. His name is Demetrius Pierides, and he has engaged to send me the complete civil and religious statistics of the island. He sent to the seat of government to obtain the necessary documents while we were there, and we expect them in a short time, when I will forward them to you. There would be no difficulty in establishing a missionary station in Cyprus. Demetrius is very anxious and says that there are many thousand Greeks with whom he could have intercourse. We were of opinion while there that two missionaries should be stationed on the island, and our brethren here are of the same opinion.

Constantinople.

MISSION TO THE JEWS.

Extracts of a Letter from Mr. Schauffler.

MR. SCHAUFFLER'S letter is dated April 22d.

Yesterday, after divine service in our house, John Baptist, one of the Jews whom Mr. Hartly baptised here, was introduced to us by an Armenian. Mr. Lewis had already warned me of him, as of a man upon whom every sacrifice and effort of love were lost. "I did much for him," Mr. Lewis remarks, "with the hope of recovering him, but notwithstanding every attempt, promise, and threat, he has played the hypocrite and the rogue to the very last, and I thought it was useless and dangerous to have any more to say to him." And is this the man, one is disposed to ask, who suffered so much in the bagnio at Constantinople? In whom the good people of America felt so great an interest, and for whom they prayed so much? Yes, this is the very man. However, if the opinion of good people respecting these imprisoned Jews was vastly different from the real character of these individuals, the reports respecting them, upon which that good opinion was founded, were perhaps not less so. P., one of Mr. Goodell's men, upon whose solid Christian character we have good reason to depend, was well acquainted with this John Baptist, before and after his baptism, and was present at that ceremony. "I never thought him a Christian," P. remarked to me yesterday. "Even in prison he drank and smoked, and conducted improperly, and at the ordinance of baptism

he laughed." One of these imprisoned Jews, you remember, returned to Judaism, and only one gives some evidence of sincerity. With regard to all these baptised Jews, Mr. Lewis remarks in one of his letters to me,—"I regret to say, they are by no means what we should call in England or America truly converted Christians; nor are they, with but very little exception, (if they be not materially changed since I saw them) any thing better than when they were Jews, either in knowledge or practice."—It would seem plain from all this, that at least in this country a deep foundation will need to be cast for the reformation of these perishing people, and an immediate harvest, even a small one, can scarcely be expected. It is however our duty to stand by the wayside, if peradventure one or another will turn aside and ask, what he must do to be saved, and if we cannot save 50, or 40—if not 30, nor even 20—let us try to save 10; and if ten cannot be saved at present, let us rejoice to save *one* if we can. It is in view of the subject, that I have lately taken considerable pains with a young Jew, to save him from the oppression and persecutions of his people. I have mentioned his case in one or two of my former letters to the Missionary Rooms. He is a youth of about 17 years, and the brother of one of the baptised Jews who live here in connection with the Armenian, and whose name is Elias. He had been anxious sometime before this, but last fall his feelings were awakened again by some conversation which he had with his brother. About the middle of October last he was put by the Jews into the Turkish guard-house to punish him for talking with his brother and other Armenian Christians. From what I afterwards learned, it appears, that from the guard-house he was carried into the Jewish hospital, where he suffered much for more than a month. About the beginning of December he was brought to the Armenian patriarch whom the Jews asked, whether he had any intention to make the youth a Christian. The patriarch, knowing their revengeful disposition, replied, No; and thus the Jews thought it sufficient, as I then understood, to banish him to Salonichi. Whether he ever was sent to that place, there is reason to doubt. About the beginning of February last a young Armenian, the son of one of the priests in our village, came to us, to inform me that the young Jew was free again, and attending to his former business in his old master's store, and that he was still very anxious on the subject of religion, and besides that, afraid lest the Jews might after all dispatch him by poison. The 11th of February I went down to Galata with Mr. Goodell and the Armenian youth in question, to have an interview with the young Jew in the store or magazin of a Frank merchant; but the youth was not to be found. The next day I went to Galata again for the same purpose, but was equally

unsuccessful. On returning I found another of the baptised Jews in our house, who remained with us over night, and on the 15th Elias, the brother of the youth in question, called, and stopped all night with us. With both of these individuals we had much conversation, especially Mr. Goodell, who can get along best of us three in the Turkish language. On the 4th of March I succeeded to get an interview with the youth in question in the shop of a poor barber near the store where the former was employed. Not being able to talk much in so public a place, the youth promised me, to visit me on Thursday next, which he did. He talks Turkish and Italian mingled with Spanish. After a long conversation I was satisfied that he was not destitute of some feeling, on the salvation of his soul, and had no temporal advantages in view. But as to the true nature of religion, I could not perceive that he had any clear idea of it. I then thought that, as it was impossible to screen him here from the persecution of the Jews, if Mr. Lewis in Smyrna would take him under his care and instruction, he might obtain clearer views of divine things, and perhaps come out at last a Christian and a blessing to his nation. I promised him to write to Mr. Lewis, and if he was willing and able to receive him to send him there. He was much pleased with the prospect, and promised to call again. On the 13th of March, I received permission from Mr. Lewis to send him the youth, and indeed others who might be desirous of Christian instruction, but could not receive it here. I now waited for a vessel, which runs regularly between Smyrna and here, and which was expected every day, but immediately after her arrival I was taken ill and could for about a fortnight do nothing in the business. Fear of the Jews prevented the youth from calling again, but he several times inquired at Galata in the store of a merchant whom he knew to be acquainted with us, whether I had not left a message for him in the store. Having found an English vessel whose captain was willing to take the youth, I began to make preparations for his departure. Every vestige of Judaism in his dress and external appearance was to be destroyed before coming on board of the vessel, and the utmost secrecy was to be observed. The 2d of April I left word with the poor barber in whose shop I had first seen the young man, that he should hold himself in readiness, and that in two or three days I should come again to give him definite information as to the time and place where I should wish to meet him. To the barber, a Greek, though I saw him sincerely interested in the business, I disclosed nothing definite, in order that he might be able to say, that he knew nothing of and had nothing to do with the flight of the youth. The following day I purchased some Frank dress. On Good Friday, after having preached in our own house, I went again

on board of the English vessel, in which the boy was to sail, in order to arrange every thing with the captain, but did not find him on board, and was told that the vessel would not sail before Monday. Mr. Goodell being unwilling to harbor the boy any longer than one night, he could not, of course, be called to our house before Sunday evening. The day following I went again on board of the "Sarah Ann," made the bargain with the captain, and understood that the vessel would sail Tuesday morning. As it was now Sabbath (Saturday) I could not expect to see the boy, and therefore went down again to Galata on Sunday, and sent word to him, that I wished to see him in our house infallibly on Monday evening. Every difficulty was now done away with, and every thing prepared; Monday evening came, but no boy appeared. Tuesday morning came, but no boy—the vessel sailed. And now the report is, that two Jews have disappeared, and that one of them (and this very one indeed) had been sent to Smyrna by some Franks. This accounted to us at once for the fact, that for some days the Jews walk by our house, and stand still, and gaze at every window, door, and cleft of it. My conjecture is, that the boy is now hid somewhere, and has on purpose scattered by some means the report, that we sent him to Smyrna, in order to divert the attention of the eagle-eyed Jews. Whether I shall ever see him again I do not know. May the Lord Jesus seek and find his perishing soul. I have not told you half the trouble which this affair has given me, and as for success, I hardly know of an instance which is more like the "*ridiculus mus*" in the fable, than this.

You are aware, I suppose, that Mr. Lewis at Smyrna has a kind of Jewish seminary, into which he receives inquirers, furnishes them with employment, food and raiment, and gives them Christian instruction. He thinks it necessary, so long as the present state of despotism lasts, to combine such an establishment with a Jewish mission, in order to be able to keep both inquirers and young converts more under the influence of a missionary, until they can be permitted to manage themselves in their new professions as Christians. His impression is that like provisions ought every where to be made, and that Christians at home should be called upon to assist missionaries in this kind of enterprise. I mention this because he requested me to do so, though, through the medium of Mr. Brewer, it has already come before the Christian public in America. I have myself nothing to say, either for or against this method of doing good to the poor Jews. "*Experientia est rerum majistra.*" If I can, I shall ere long visit Smyrna, and see the seminary and its inmates with my own eyes, and then perhaps I may be able to make up my mind somewhat on the subject.

I close this communication with the petition to our Father in heaven, to continue and bless our dear churches, fathers, and brethren in America, and to make them and us more and more devoted to the service of his Son, until the world shall be saved from sin and ruin, and filled with the love, knowledge and glory of God as the waters fill the sea. May our prayers for each other be constant, humble, believing, and fervent, and bring down blessings upon ourselves and all the Israel of God—and all the world, that there shall be no room to receive it.

Greece.

EXTRACTS FROM THE JOURNAL OF REV.
ELIAS RIGGS.

MR. RIGGS and his wife, with Miss Mulligan, of the American Episcopal Missionary Society, arrived at Athens on the 30th of January. A few extracts will be given from his journal, containing his

First Impressions at Athens.

Feb. 1, 1833. Spent the afternoon at Mr. Hill's. Visited Mrs. H.'s infant and female schools. The former contains about 150 pupils. It was indeed truly interesting to see such an assemblage of young immortals collected from families where they would receive no instruction, and here imbibing the first principles of divine truth and preparing to become useful members of society. In the girls' school, heard Mr. Hill expound a passage of Scripture in Greek.

2. Accompanied Mr. King this morning to his Hellenic school. It was his regular weekly lecture. Upwards of sixty were present. The scripture lesson was the 27th chapter of Matthew. My heart burned within me, while Mr. K. developed in the presence of this interesting assemblage of youth, the pure, simple truths of the gospel; especially when, remarking upon the third verse, he pointed out the difference between true and false repentance, and showed the necessity of the former in order to salvation. I could not help feeling that if no other access could be gained to the people this opportunity ought to be considered invaluable.

3. Sabbath. This morning accompanied Mr. King to his usual exercise with the Hellenic and Lancasterian schools. Attendance on the Sabbath is voluntary. There were, however, more than 100 of the scholars present and a few others. After the exercises, which consisted of reading and expounding the Scriptures, prayer, and singing, Mr. K. distributed to each person present a copy of the ten commandments, recently printed at the Malta press, without note or comment, remarking at the same

time that it was the *constitution* which the King of kings had given to all his subjects. They were received with apparent pleasure by old and young.

Mr. King's service being finished, we all repaired at eleven o'clock to Mr. Hill's, in compliance with his invitation, and united with our Episcopal brethren in the celebration of the Lord's supper.

In the afternoon attended Mr. King's Greek service in his own house. Thirty-seven persons were present, most of whom were members of the Hellenic school. Mr. King preached from 1 Chronicles, xxviii, 9. "And thou, Solomon my son, know thou the God of thy fathers," &c. He insisted on the necessity of giving the *heart* to God. May the Holy Spirit lead them to seek the Lord while he may be found of them. They were very attentive. It was a satisfaction to me to find, that by close attention, I was able to understand the whole discourse.

4. Monthly concert. Spent part of the day in visiting Mr. King's Hellenic and Lancasterian schools. In the evening, our Episcopal brethren took tea with us by invitation and united with us in the monthly concert of prayer.

5. Visited a primary school, the teacher of which receives 100 piastres (a little more than five dollars) per month. The school is kept in an old church given by the trustees for that purpose. The children were very orderly and quiet.

In the evening an intelligent Greek called and requested a few copies of the "heavenly constitution," meaning the decalogue, and alluding to Mr. King's remark on Sabbath morning. He wished them for the purpose of inclosing them in letters and sending to his friends in Hydra.

6. Two young orphans came this morning, bringing an introductory letter from the provincial demogerontes of Megara. They desired charitable aid in order that they might be able to attend school. With much regret Mr. King was obliged to deny them, having already more orphans than he had funds to assist. *Bread* was all that they asked. Do our friends in America know that *one dollar* would procure bread for one of these orphans a month, and thus enable him to attend school?

13. Commenced to-day an exercise, designed to continue weekly in the school of Scapesos. This is the primary school referred to under date of the 5th inst. Finding that I could converse a little, Mr. King thought it desirable that I should, as soon as possible, make a beginning in the way of giving religious instruction to the scholars in some one of the schools. We visited the school together this morning and gave, to such of the scholars as are able to read well, copies of the "Apanthismata," or abridged history of the Old Testament, assigning them a lesson in which they are to be examined next week. Mr. K. made

also a few remarks to the scholars. All the scholars in this and the other schools appear very curious to learn the history of the Old Testament, which, with the exception of the Psalms, has not yet been published in modern Greek.

14. By invitation from the city authorities we attended this morning a religious service which was held in consequence of the arrival of king Otho and the regency. At nine A. M. we repaired to the house of the bishop where a large number both of citizens and foreigners were already collected. Thence we walked in procession to the open ground west of the temple of Theseus. Religious services were there performed in presence of a large number of spectators. The service was chanted, according to the custom of their church, in ancient Greek, with some modifications adapted to the occasion. The proclamation of the king was then read, which was succeeded by shouts of "Long live Otho, king of Greece!" The bishop then made an address which was quite highly commended by all whom I have heard speak of it, in which he commended the study and preaching of the gospel, remarking that the gospel is the foundation of a correct faith.

16. Arrived here to-day Mr. Anastasius Karavelles, a graduate of Amherst college, to whom Mr. King had written several times to come and assist in the Hellenic school. I was happy to see him, as I knew him in America, and esteem him as a scholar and as a man. His labors are very necessary now in the school, which consists of more than seventy scholars.

17. Sabbath. To-day is the last day on which the Greeks eat meat before Lent. It is therefore with them a great holiday. Masks, firing of guns, and other sports, have desecrated the whole day. We were very happy, therefore, to see the oldest members of the Hellenic school present at the service this afternoon. Sixteen were here, and among them Damianos, a priest. They all appeared very serious and attentive, while Mr. K. addressed them from the words, "Turn ye, turn ye, for why will ye die?" &c. Ezekiel xviii, 31 and 32; and xxxii, 11. These expositions are to me solemn and delightful. They almost make me forget that I am far away from my dear highly privileged country. I do feel that if no other object were gained by the establishment of the schools here than simply the opportunity of addressing these interesting young men three times a week on the concerns of vital religion, the labor and expense of the whole mission would be amply rewarded. These youth bid fair to take their places among the most influential men in the country. Oh! may divine grace bless and sanctify their influence.

20. Went to the school of Scapesos. Made a few remarks to the scholars in respect to the Old Testament, and the im-

portance of imploring the aid of the Holy Spirit in studying the Scriptures. I then offered a short prayer, to which both teacher and scholars responded Amen. On examining those to whom the books were given last week, I found that they had learned their lesson very well. May the Lord bless this humble beginning!

27. Went again to the school. Prayed with them, and addressed them on the subject of the lesson, longer than last week. They were very attentive. Both teacher and scholars seem gratified with my coming.

March 11. Called, in company with Mr. K., on the Deli Pasha, who was Bey of Athens during the absence of a regular governor. The governor's palace is now in a condition almost ruinous. We were ushered into a large, but dark apartment, having only cloth or paper windows, as is the case with many of the houses in this country. The Deli Pasha was sitting (in company with several others who had called to pay him their respects) upon the cushion, spread upon the floor. These cushions the Turks generally spread around their rooms, and they answer the purpose of chairs and sofas. The Deli Pasha rose and received Mr. King in a very friendly manner. After the ceremony of introduction, we crossed our legs and seated ourselves after their fashion. We were presently offered the pipe which the Deli Pasha was himself smoking, which we declined with thanks, as we think it best to do, even in this tobacco-smoking country. The Deli Pasha appears to be a very liberal man. He talked freely upon a variety of subjects. While we were there, the Bey came to pay him a visit. He was ushered by several armed attendants. The Deli Pasha resigned his own seat to the Bey, who took it and kept it during the remainder of our stay, in silence, with something which looked like an affectation of dignity. Perhaps it was only a natural taciturnity. The Deli Pasha said he was going to reside at Salonica, and invited Mr. K. to come there, promising him the free use of his house, a horse, servant, &c.

12. Began to occupy one of our new rooms. Walked out in the evening in company with Mr. King. We passed the house where one of the scholars in the Hellenic school resides. His mother, a poor widow, was engaged, in front of the house. Mr. King had some conversation with her. "Ah!" said she, "we know nothing; he (pointing to her son,) he reads and studies, he knows. We are ignorant beasts." She seemed to rejoice that her son had the opportunity of going to school, and that she herself had become able, through her son's assistance, to understand something of the Scriptures which she heard in church. Mr. K. advised her to let her son read often in the gospel, and to listen herself, that they might both learn the will of God and

do it. She expressed many good wishes when we came away.

13. Attended my usual exercise at the school. A larger number than usual were present, and all appeared attentive. The lesson was the interview of God with our first parents after they had sinned. I endeavored to impress upon their minds the truth that God knows all the sins of men, committed by day or by night; that he will judge men according to their works; and that all the pains and sufferings of the present life are the consequence of sin. I endeavored, also, as well as I was able, to point them to that better paradise above, into which we may all enter by faith in Christ. I felt much freer than ever before, both in prayer and in addressing the scholars. They were very attentive.

14. Called this morning, in company with Mr. K., on Mr. Rizos, the king's secretary for ecclesiastical affairs and public instruction. He is here in reference to the transfer of Athens from the Turks, who still hold possession. He has been appointed agent of the allied powers to receive Attica from the Turks, and to deliver it over to the new government. He received us in a very friendly manner, made particular inquiries respecting the schools, and expressed his good wishes. He is probably one of the most liberal men in the country. So long as he is at the head of the department of public instruction, we have no reason to apprehend any impediment on the part of government. The views of the king we have as yet had no opportunity of ascertaining.

The surrender of the citadel will probably take place in a few days.

25. Heard the first lesson of a class in the catechism. The boys had come of their own accord to Mr. King, and expressed a desire to learn it. He gave them copies of a translation of Dr. Watts' "Mother's Catechism." This morning they came for the first time to recite. They had prepared the lesson very well and seemed glad to come. I shall hear them twice a week. I rejoice in such an opportunity of inculcating these simple truths on their minds, for I believe that these are the truths which God most generally blesses to the conversion of souls. And I rejoice especially as it was their own proposal. Mr. King has another class in the same catechism.

Indians in New York.

EXTRACTS FROM A COMMUNICATION OF MR. WRIGHT, DATED AT SENECA, MAY 6TH, 1833.

Convention of the Christian Indians.

IN the number of this work for July, [pp. 245—248.] was commenced an account of the proceedings of the Christian Indians, at a conven-

tion held on the Alleghany Reservation, last February. The account given by Mr. Wright is here continued. The statements here given relate principally to the reports of the missionary committees, appointed on the several reservations the preceding year; and show what means the Christian Indians use to introduce the gospel to the attention of their heathen countrymen among whom they live.

Alleghany.—Sky Pierce commenced in behalf of the committee at Alleghany. He remarked that, in reviewing their proceedings, he was obliged to confess that they had in some degree failed of doing their duty. Still they had endeavored to make vigorous exertions for the conversion of their heathen friends at home. When the committee commenced their labors they divided the reservation between them.* Each of them took that portion which he could most conveniently visit. In the lower division, including about eight miles from the Pennsylvania line, the heathen party at first appeared favorably disposed. A meeting was called and many shewed a considerable degree of interest. But the old chief, Corn Planter, who is at the head of the pagans in that neighborhood, refused to attend the meetings, and at length became violent in his opposition. At first he merely said that he could get along well enough without preaching; and that he had tried the Christian religion, and could not get along with it at all. But when Pierce pressed him on the subject, and urged the propriety of his giving him a fair hearing and an opportunity to explain Christianity to his people, the old man began to rail; said the Christians were very wicked; that the church here was in a very bad condition, and at Cattaraugus he said they were much worse, and worst of all at Buffalo. He would have nothing to do with Christianity, and the committee should no longer have a hearing among his people.†

The middle division included the pagan village at Cold Spring, and a few families scattered around within two or three miles of it. Here the committee were unable to collect a meeting. Old Black Snake, the chief, treated them with great politeness, and expressed great anxiety for the good of his people and for their reformation in some

* This reservation is a narrow strip of land lying along the Alleghany river, extending from the line of Pennsylvania upward about thirty miles; its average width being a little more than one mile. It contains several little villages, besides here and there a hut scattered over the whole extent of the reservation.

† This Corn Planter is brother to the famous prophet whose system has been much in vogue among the pagans for thirty or forty years, and the probability is that he assisted his brother in getting up that scheme of delusion. Their object at the time doubtless was to acquire wealth and credit, and thus get some amends for disappointed ambition. I can in some future communication give a particular description of that system, and most if not all the superstitious notions and practices of the Indians in any way connected with it.

important particulars. Intemperance he thought a great evil among them; and if the committee would confine their remarks to that subject, they might speak to them; but they could have the privilege on no other condition, for Christianity could make them no better. The result of their efforts in this neighborhood was that two or three children were found whose parents were induced at last to consent to their receiving instruction in the school.

In the upper division the committee were at first received more favorably. The people assembled to hear them. They prayed and preached, as the interpreter expressed it, and the people appeared interested in their instructions. For a time they had delightful meetings. But before many weeks elapsed, the people at Cold Spring learned what was going on, and sent their emissaries to break up the meeting. They succeeded in persuading the head-man of the village to issue his prohibition. He waited on the committee and told them that his heart was at Cold Spring, and only his flesh was here, that is, I suppose, "It is useless to attempt to teach us Christianity, for even though our bodies may be present at your meetings, our spirits are entirely given up to our old religion." Afterwards a repenting meeting was held, and the old chief made all those who had listened to the committee at all confess their sin publicly and swear renewed allegiance to paganism, and that they would never again attend a Christian meeting.

The number of Indians on the Alleghany reservation who continue to adhere to the former superstitions and observances of their people, is greater, compared with the whole population, than on either of the other reservations. The majority of the chiefs have never yet given their consent to have a Christian missionary reside among them. Respecting the results of this effort of the Christian party Mr. Wright remarks—

I have seen a few people from that neighborhood since these occurrences, and have pretty satisfactory evidence, that the labor of these brethren was not entirely in vain. Indeed, I believe every judicious effort leaves an impression favorable to Christianity on the mind of every candid person among the pagans.

Another object which the visiting committee endeavored to accomplish was to persuade the people to allow a missionary to reside on their lands. This cannot be done without the approbation of a majority of the chiefs of both parties. Notwithstanding some of the Christian chiefs opposed the plan, it was received with more approbation than any previous effort of the kind; and there is little doubt that a judicious preacher might reside among them without molestation, while a good school teacher is

eagerly desired, even by many of the heathen party, and old Black Snake himself says, "He may come if he will come quick."

About twenty-two dollars were collected by the committee on this reservation for missionary purposes; somewhat more than half of which was expended to aid the church and Sabbath-school among themselves, and the remainder was appropriated to the mission among the Ojibwas on Lake Superior. It seems from what follows, that the committees on the other reservations, understood the principal object of their appointment to be to make exertions for the heathen among themselves, and not for Indians at a distance.

Cattaraugus.—The report of the committee from Cattaraugus was brought forward by Morris Halltown. In the first place he explained his views relative to the purposes for which the committee had been appointed. He had understood that it was their duty to encourage schools, to instruct the impenitent and pagans on their own reservation, and to take up collections for the advancement of religion among themselves. In compliance with these notions of their duty the committee had exerted themselves greatly in behalf of their school, and they had the happiness of witnessing the success of their efforts. Their school was in a very flourishing condition. It contained forty-nine scholars. Three of them were children of pagan parents. It had been opened on the boarding-school system, and the provisions were contributed by the brethren of the church. They had purchased a school lot, which they cultivated last year for this purpose. "Besides this," to translate his language exactly, "the sisters fat the pigs, and all the brethren are invited to contribute their proportion of the deficiency. Some give ten bushels of potatoes, some five, and some two, and they keep the fences of the school lot in repair, provide wood, &c. &c." He remarked, relative to his associates in office, "that he thought them very faithful. They held frequent meetings with the pagans, and all the young men of the pagan party are very friendly and many attend meeting, and in case of special invitations, half the congregation (on the Sabbath I suppose he meant) are pagans. Four of the pagans are anxious on the subject of religion, one of them has come to attend the meeting. A man and his wife have come over to the Christian party. The committee continue to prosecute their business: they visit the school daily, and are almost daily conversing with the pagans."

Seneca.—Deacon Seneca gave the report from the Buffalo reservation. He remarked that the committee here had not taken exactly the same views of their duty with their brethren on the two reservations

whose report had been given. They supposed they were to labor for the pagans at home, and to stir up a missionary spirit in their brethren in reference to other heathen also; but not to interfere with the business of the schools at all, and not to take up collections till they had received further instructions from the convention. He regretted that they had mistaken their duty in regard to this last particular, and hoped that in future there would be no failure on that score till enough had been raised to fit out a company from among their young people to act as missionaries somewhere in the distant west.

The committee had not accomplished all that would have seemed desirable at home, though they had held some meetings with the pagans, and had tried in other ways to exert an influence for their benefit. He thought on the whole that the cause of truth was making some progress among them. Two or three had come over and taken a decided stand in favor of the Christian party; and about twenty more appeared to be hesitating and just on the point of forsaking their heathen notions.

Mr. Wright remarks—

We hope that a few of them have received some correct notions in regard to Christianity and are desirous to know the truth; but we not unfrequently find all our expectations respecting such persons blasted by a complete relapse into heathenism; or what is worse, and by no means more uncommon, by their settling down into the belief of the utter fallacy of every sort of religion; for infidels seem to glory in degrading the poor ignorant Indian. An attempt has been made to induce them to follow even the abominations of Mormonism; but the Lord, we trust, has preserved them from this snare, though multitudes of the white men have fallen into it. But it is not so with infidelity. By the arts of unbelieving white men, the Indian is led into doubt, and then to intemperance and all sorts of sensual gratification, and often falls soon a victim to his debauchery. So died S. B. two or three months since, and many others appear to be following in his steps.

Still, notwithstanding these things seem to repress and chasten our hopes respecting those who appear to be coming over from heathenism, we do believe that the way is preparing for a great moral change, which shall glorify God in the salvation of those who now remain firm in their adherence to the doctrines of their prophet.

Tonawandi.—The report from the committee on the Tonawandi reservation was given by Mr. Parker. The station here is under the care of the Baptist denomination.

The committee visited the families of the heathen party very soon after the convention, but were everywhere met by reproaches and abuse. "We know," said

they, "there is a committee appointed to visit us, but we can do well enough without you. Go home and reform your own people. They need your labors as much as we do; and when you have succeeded with them, then you may come and preach to us," &c. &c.

After this, however, Mr. Parker visited twice every pagan family on the reservation, and uniformly enjoyed pleasant visits. Four persons among the pagans appear to be under conviction, and four others constantly attend meeting. Another person, in the spirit of Nicodemus, requested a private meeting for the sake of gaining information relative to Christianity; and afterwards he promised to repent, requested to receive further visits, and though formerly a great drunkard has since continued to practice temperance, &c.

Meetings on the Sabbath.

Saturday evening had now arrived. Rev. Mr. Cowles, of Napoli, preached a sermon from Acts iv, 13. "*And they took knowledge of them that they had been with Jesus.*" Sabbath morning was peculiarly pleasant. The white people in the neighboring settlements knew of our meeting, and we expected many of those who loved the Savior to come and sit down with us at his table. But though we were anticipating a large congregation, we were by no means prepared to see so great a multitude as were collected at a very early hour. The meeting-house was in an unfinished state, with rough seats, which would, perhaps, accommodate two hundred persons. These were crowded when we entered the house, and soon every place where one could stand was occupied also, and it was found necessary to open a space in the loose floor overhead, so that a part of those assembled could be accommodated there. The rest of the congregation remained without. Great solemnity appeared to pervade the whole, and even the pagans, of whom many were present, listened attentively to a discourse, designed to meet their case, from Ezekiel xviii, 31, "Cast away from you all your transgressions, &c., for why will ye die, O house of Israel."

At the close of the morning exercise, just as the people began to move from their places, a joist from the flooring above fell into the midst of the multitude, striking a little boy upon the head and shoulders. His mother, supposing that he was killed, set up an outcry of grief, in which she was joined by all the female relations present, which for a few moments rendered the house a scene of confusion not easily described. Before night the boy had so far recovered as to be able to walk home with his mother. This woman is a member of the church, and, so far as I could ascertain, an exemplary Christian. When the first paroxysms of excitement had subsided she began to converse with us a little, and re-

marked that she considered this event as a judgment from God for not having bestowed sufficient care upon the spiritual welfare of her children—as a loud call to be awake and doing her duty now while their lives were still prolonged, and as an indication of God's willingness to bless, inasmuch as he had kindly prevented the blow from proving fatal. She renewed her pledge to be devoted to the service of the Lord, and all the relatives, and indeed all the assembly, appeared to be rendered more solemn by the warning, and more sensible of God's providence and of his kindness.

It was a sight well adapted to inspire confidence in the success of the missionary enterprise to see gathered round the table of the Lord, there, in the midst of the forest, all grades of civilization and refinement, from the intelligent white man and the Indian youth instructed in our schools, down to the hoary-headed veteran, whose habits of savage life were formed, perhaps, even before the war of the revolution, and whose arrow and tomahawk may have often been tinged with the blood of our ancestors, as he strove to his utmost to fulfil the engagement of his tribe to king George, "to cut off the feet (jgak ne gosihdage)" of those white men who were travelling westward to take possession of the Indian lands. All seemed to feel that they had here met on common ground, and to be mutual helpers of each other's joy; and one could not but perceive how admirably the religion of Jesus Christ is adapted to bless all the various grades of human society, not alone in respect to heaven, but in respect to temporal welfare also. We have known that revilers came to attend these meetings, but we heard none of their revilings afterwards. The blessings which this people have received from the gospel are so manifest, and the contrast with the influence of paganism is so striking, that even infidelity itself is constrained to admit the utility of the Christian religion.

After the meeting was finished, Black Snake, the pagan chief at Cold Spring, called a general meeting of the pagans and compelled every one who had attended our meetings to make a public confession, and to take their strongest oath never again to attend a Christian meeting, or have any thing to do with Christianity. How much influence this oath may exert in future we cannot foresee, but the probability is that, in the present instance, several of them violated similar obligations, and there is reason for supposing that with too many of them no obligation whatever is considered of any importance.

The Board hope soon to obtain a preacher who shall reside on or near the Alleghany reservation, to take charge of the infant church gathered there and hold up the light of the gospel before those still enveloped in the night of heathenism.

Ojibwas.

COMMUNICATION FROM MESSRS. HALL AND BOUTWELL, DATED AT LA POINTE, FEB. 7TH, 1833.

THE mission among the Ojibwa Indians, or as they have been more generally denominated, Chippewas, was commenced by Mr. Ayer, a teacher, who went into their country with the gentlemen engaged in the fur trade, in the summer of 1830, and immediately opened a school at La Pointe. He was followed the next year by Mr. and Mrs. Hall, and in the summer of 1832, Mr. Boutwell joined them, after taking an extensive tour in company with H. R. Schoolcraft, Esq., U. S. agent for Indian affairs in that quarter, among the Ojibwa villages scattered over the country lying between Lake Superior and the sources of the Mississippi river. [Vol. xxvii, pp. 293 and 403.] The principal station has been at La Pointe, the trading post of Mr. Warren, on a large island in the southwest part of Lake Superior. The last fall and winter Mr. Ayer spent at the trading post of Mr. Aitkin, on Sandy Lake, near the Mississippi river, and 500 or 600 miles above the Falls of St. Anthony. The traders have contributed much to secure a favorable reception of the missionaries by the Indians, and to promote the comfort of the families and diminish the expense of the mission. The following statements will show the present state and prospects of the mission.

Schools.

The mission family left Mackinaw on the 5th of August, 1831, in company with Mr. Warren, and arrived at La Pointe on the 30th of the same month. Soon after our arrival a school was opened which has been continued with little interruption to the present time. From the time it was commenced till the middle of August last, it was taught about half the time by Mr. Ayer, and the remainder by Mr. Hall. Since that time Mr. Boutwell has had the charge of it. From the time the school was commenced till it came under the charge of Mr. Boutwell, it was small, seldom exceeding twenty scholars, and a large part of the time not above twelve or fifteen. On the return of the traders, about the 21st of August, it numbered somewhat more. Several children were left by clerks in the families at this place to attend school. After the return of the Indians from their gardens, about the first of September, it numbered thirty or more, and averaged twenty-five. From the first of November, when the Indians left for their fishing ground, most of the Indian boys left also, and have attended but little since. At the present time it numbers twenty-three, and

averages twenty. With one exception the conduct of the scholars has been as good as could be expected. In the instance alluded to it was found necessary to resort to corporeal punishment, which gave offence to the parents of the boy. He was therefore withdrawn from the school, but has since been received back and now conducts with propriety.

The instruction given has been wholly in the English language, on account of our having no books in the language of the natives. Some elementary Indian books are very much needed. The improvement of the children has been as great as could be expected. Some of them begin to read in the English Testament. A Sabbath-school exercise has been held on Sabbath morning with the children.

Attempts to give Religious Instruction.

We also commenced a religious exercise on the Sabbath for the Indians, soon after we arrived here, which has been maintained to the present time with the exception of a few Sabbaths. During the time when we had a competent interpreter, these exercises were conducted by reading the Scriptures, accompanied with remarks and addresses to the heart and conscience, with singing and prayer. During the absence of the traders at Mackinaw, we had no interpreter, and were unable to give much instruction. We thought it best to keep up public exercise on the Sabbath, which was done by meeting the children and others who were disposed to assemble, to sing Indian hymns, a small collection of which has been published for the use of the Methodist Episcopal missions in Upper Canada. This little book we have found of great service to us. At these meetings a few verses were often read from a small scripture tract published by Doct. James, of the United States army. Since the arrival of another interpreter, the exercises of these meetings have been conducted in a similar manner, except that a part of the time has been occupied with giving addresses. The number of those who have regularly attended these meetings has been small. Few from among the uncivilized Indians have come to be instructed. During the last six or seven months, we have had two exercises for Indians on the Sabbath. One has been held at the school-room, in the former part of the day, the other in the evening at our house.

Last fall three or four Indians arrived at this place from the Sault Ste. Marie who were hopeful converts under the Methodists during the late revival there. One of them, a young man, has rendered us some service in our public meetings, by exhorting and praying in the native language. The influence of these Indians has been salutary, and some have been induced by them to attend to instruction. Our meet-

ings have been attended by larger numbers of late than they were formerly.

We have found the most effectual way of preaching to the Indians to be from house to house. Last year we visited them often for this purpose. The present season we have done less in this way for want of a suitable interpreter. In nearly every instance where we have visited the Indians to read and talk to them on religious subjects, we have been treated with kindness and respect.

We have also maintained a religious exercise on the Sabbath in English for the benefit of our own family and a few others. There are, however, but a few at this place who understand English.

Progress in Acquiring the Ojibwa Language.

We have given considerable attention to the study of the Ojibwa language. Mr. Boutwell spent between three and four months at the Sault Ste. Marie with Doct. James, of the U. S. army, in studying it under good advantages. Since that time he has given his attention to this employment when other duties did not occupy him. Mr. Hall has given all the time he could spare from other necessary labors in the mission to the same subject. Neither of us are yet able to give religious instruction in it. We have labored under many disadvantages for the want of a suitable interpreter, both in giving instruction and in learning the language. We have prepared a small manuscript spelling-book in the Ojibwa language which is about ready to go to press. We hope to get it printed during the coming spring.

The book mentioned above, consisting of 72 pages, and embracing also select portions of scripture and a few hymns, was printed during the past summer, under the superintendence of Mr. Ayer. The edition amounted to 600 copies. It is hoped that other books in this language may be prepared and printed next year. These will be most important means for awakening an interest in the schools and of conveying instruction to the adults. As it is not expected that boarding-schools will be established among the Ojibwas, it cannot be supposed that the pupils at school will make much progress in acquiring the English language, or will thoroughly understand much of the instruction communicated to them in it.

Character and Mode of Life of the Ojibwas.

On our arrival in this country, we found ourselves surrounded by a nation of barbarians who knew nothing of the Christian religion, or of civilization. They live in the rudest state of savage life. They sub-

sist principally on the natural productions of the country which they inhabit, such as fish, wild meat, wild rice, and maple-sugar. Many of the numerous lakes with which the country abounds afford considerable quantities of fish. The deer, which is the principal dependence of a considerable portion of the Indians for a part of the year, is found chiefly in the southern part of the Ojibwa country and on the borders of the Mississippi. Wild rice is found mostly in the interior; little grows near the shores of the lake. Most of the bands cultivate some small gardens during the summer, which is done entirely with the hoe. The hoe and the axe are the only farming tools they possess. The ground they select for cultivating is usually some sandy or alluvial spot which they can dig most easily, and which often repays them but poorly for their labor. Some of the bands between this place and Red River are said to raise considerable quantities of corn. Most of them put but little dependence upon this article for subsistence.

They are an extremely improvident people, seldom providing for future need. Consequently they often suffer extremely from want. Instances of starvation are of no unfrequent occurrence in some parts of the country. They have no idea of the value of property. Scarcely one possesses anything more than the scanty dress which covers him, and a few rude cooking and hunting utensils. Nor have they ambition to possess anything more. Their highest aim is simply to procure the means of feasting and barely clothes enough to cover themselves. Their food is of the coarsest kind. Their clothes are chiefly obtained of their traders in exchange for furs. They consist of coarse woollen blankets and other coarse cloths, which are wrought into garments in the rudest manner possible. They are extremely indolent, especially the men, and seldom engage in any kind of labor, except when driven to it by necessity. The business of the men is chiefly hunting and fishing. Almost all other kinds of labor are performed by the women, such as cultivating their gardens, building lodges, making sugar, cutting and collecting fuel, which is all carried on the back, and all other kinds of drudgery. To personal cleanliness they are perfect strangers, and from experience at least, they have no idea of its comforts. Filth is the very element in which they must live and breathe.

They build no permanent houses, but live in small temporary lodges, which are simply a covering of bark tied to poles set in the ground. A hole is left in the centre at the top for the smoke to pass out. These lodges are small and dirty. When they remove from one place to another, they usually carry the covering of these lodges with them; and they not unfrequently perform long journeys, taking along with them

their lodges and other effects. The business of carrying the lodges belongs to the women. You may frequently see them with a roll of that and other moveables on the back, considerably exceeding in size a large barrel. When they arrive at the place where they wish to encamp, a house is erected in a very short time.

The Ojibwa Indians inhabit a large extent of country. Indians who speak some dialect of the Ojibwa language are found from below Detroit, along the southern shore of the lakes and far in the interior, to the Mississippi, and beyond it; and on the north side of the lakes, from York, in Canada, to the head waters of the Mississippi, the Lake of the Woods, the Red River, and even to Hudson's Bay. They are said to extend far to the interior on the north side of the lakes. A person who can speak the Ojibwa language, is able to communicate with the native inhabitants of this vast region. The Assiniboins, who inhabit to the west of the Red River, and who are said to be numerous, are supposed to speak a language much resembling the Ojibwa. The habits and manners of the Ojibwas differ but little throughout this whole extent of country. They all live in the rudest state of savage life. They are also extremely scattered, and are never found in large bands.

Each band has its own chiefs and is independent of every other. Their government seems to partake more of republicanism than of monarchy. It is properly neither. The head-man acts more as an adviser than as a king. If he is a man of energy and independence, he often acquires considerable influence. But if he is not, or if for any reason he is unpopular with his band, they do not much regard him. A man who can acquire a name for bravery is sure to gain an influence; but a coward they look upon with contempt. The most powerful chiefs attain to rank and power, by some act of bravery in war. In any matter which shall affect the whole band, the chief will never act or give his opinion, till a council has been held with his men. When they have been consulted, the chief replies for the whole, and you may understand that the whole are bound by his reply as much as if each one had spoken for himself. Their orators, when they speak for the whole, always use the singular number, as if only one was concerned. When any one band wishes another to join them in a war expedition against their enemies, the war-pipe is sent. This is the invitation. If it is accepted, the party is pledged to join in the expedition. The different bands seldom or never make war on each other. They are less savage and ferocious than many of the tribes which have been found on our frontiers. They have seldom been known to commit outrageous acts of barbarity except when provoked to it. They seek revenge for murder by shedding blood.

The number of the Ojibwas is unknown. Their manners and condition are much less affected by intercourse with white people, than those of many other frontier tribes. The country which they inhabit above the Saut Ste. Marie, is an unbroken wilderness, which has never been traversed by the foot of civilized man, except to obtain the Indian's furs, or to explore its rivers and lakes. Much of this extensive tract of country is poor and barren. Some parts of it possess a rich and fertile soil, which, if cultivated, would well reward the laborer for his toil. At present it offers few inducements to settlers. It will be long before the tide of population, which is so rapidly rolling towards the west, will reach these northern regions. This circumstance is favorable to Christian effort in this country.

The trade with the Ojibwas who reside in the country claimed by the United States above the Saut Ste. Marie, is chiefly under the American Fur Company; that of those who reside within the British territories is carried on chiefly by the Hudson's Bay Company. The United States government exercise a control over the Ojibwa country claimed by them, so far as it relates to the residence of white people in it. No trader or any other person has a right to reside in the country, or to have intercourse with the Indians, without permission from a government agent. The restrictions of government in respect to the trade have a very salutary effect upon the character and condition of the Indians. The laws prohibit the introduction of distilled spirits into the Indian country. Very little is now brought in, and the principal part of that is smuggled in. If there were no restrictions placed upon this article, no doubt large quantities would annually enter the country, in consequence of which the Indians would suffer greatly.

The trade on the south and west side of Lake Superior, to the head waters of the Mississippi, so far as it is under the American Fur Company, is conducted by four principal traders who have in their employ numerous clerks. There is no doubt that the trade carried on with these Indians is an advantage to them. Indeed they could not exist without it, in their present mode of life, and the scanty resources which the country at present affords. It is a precarious business to those who engage in it, and is attended with many perplexities and difficulties.

The Indian trade has been the occasion of introducing a large number of Canadian Frenchmen into the country. They are but a little removed, in point of intellectual or moral culture, or in their habits of life, from the Indians themselves. Almost all of them are nominally Roman Catholics, but are extremely ignorant on religious subjects, as well as every other. Their habits of life and their taste present no ob-

stacles to their mixing with the Indians, and they seldom remain long in the country without cohabiting with a native. This intercourse has become so common, that at present, a considerable share of the Indian population in some parts of the country, is of mixed blood. It should not be inferred from this language, that there are not many foreigners in the country united to natives in lawful marriage. There is not more than one or two traders, or clerks, or common men, so far as our knowledge extends, who has not a family of mixed blood, if he has any. The character and condition of the mixed population, with some exceptions, are such as to call for Christian benevolence and missionary effort no less than those of the Indian. With the exception of the traders' families, and a few others, this portion of the population are enjoying few more advantages for moral or intellectual culture, or for improvement of any other kind, than the Indians. Some of them live in habits like the Indians, and pursue the same wandering savage life. Those who live in habits more resembling those of civilized life, are too poor in many instances, to send their children out of the country for education, or even to support them in it, without assistance, even were schools provided. The greater part of the mixed population who are elevated in name above the lowest heathens, call themselves Catholics; but most of them do not know the difference between the Catholic and Protestant religions, and would make no objection to a school taught by Protestants. Some of them would gladly avail themselves of the advantage of such a school, if there were no other. If we could gain their confidence enough to secure their children to be taught, many would undoubtedly be induced to listen to the gospel.

[To be continued.]

Arrangements have been made for occupying three stations among the Ojibwas the present year; and it is hoped that a missionary may reside a large portion of the year at a fourth, and that preparations may be made for the permanent residence of a mission family there in future. It is also hoped that suitable men may be obtained, so that the Board may open other new stations in this quarter during the next year. The station at La Pointe, as has already been mentioned, is on an island in the southwest part of Lake Superior, and about 600 miles west by north from Mackinaw. The second is at Yellow Lake, about 150 miles southwest from La Pointe. The third is at Sandy Lake, lying a short distance east of the Mississippi river, and about 500 miles above the Falls of St. Anthony. The fourth is on Leech Lake, about 150 miles northwest of Sandy Lake.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

Mr. Medhurst, in a letter dated at Batavia, January 30th, 1832, gives the following description of the defective moral character and feeling of the Chinese residing at that place, which is probably substantially true of heathens in all parts of the world.

Defective and erroneous Notions of Moral Obligation entertained by the Chinese.

The chief difficulty with the Chinese seems to be, to make them at all sensible of their guilt and danger, principally because sin, in their estimation, is a very different thing from what it is in ours; the word *sin*, in their language, being synonymous with crime, and those things only being accounted sinful which are cognizable and punishable by human laws;—thus murder, arson, theft, and adultery, are considered sins; but lying, deceit, fornication, gaming, drunkenness, pride, anger, lust, and covetousness, together with all bad passions of the human heart, which do not proceed to any glaring act injurious to our fellow-creatures, are none of them considered in the light of sins. Whatever Chinese moralists and philosophers may assert and teach, Chinese men and women in common life do not regard these things as criminal, do not strive against them, nor feel any misgivings on account of their prevalence in their hearts and lives. I have heard them openly and unblushingly plead for the policy and even necessity of deceit in business, without which, they pretend, that they could not live; fornication I never heard condemned as unlawful, so long as both parties were willing to live in that state, and no connubial engagement was infringed thereby; gaming is the more strongly pleaded for on account of its being licensed by law; and drunkenness, with its cognate vice, opium-smoking, can be looked upon as no offence, in their estimation, so long as the intoxicating drug or liquor is purchased with their own money. Indeed, no evil disposition, which can be concealed from human observation, is considered by them as criminal; and, in their reasonings among themselves, their blinded consciences fail not to excuse without accusing them for their transgressions. The law of God has been frequently laid before them, in all its strictness and impartiality—but it is not so easy for a Chinese to apprehend the ground of its authority, or to receive it as a divine communication on the mere words of a stranger; particularly when, instead of recommending itself to their judgments, all the precepts of the first table, and not a few of the second, when explained in their utmost latitude, run directly contrary to their pre-conceived notions of religion and morality. The only faults which they ever tax themselves with, are, in reality, no faults; such as the quitting their native country while their parents are alive, dying without posterity or laying up for their wives and children;

also treading unwittingly on an ant, eating beef, or allowing hungry ghosts to starve;—convictions of conscience for such like offences sometimes seize them, but these, instead of furthering, only hinder their sincere humiliation for sin, and heartfelt repentance on account of it.

Their Modes of purifying Conscience, and Ideas of future Punishment.

Again, when convinced in the slightest degree of sin, they have so many methods of pacifying their consciences, and putting far off the evil day, that it does not follow that concern should be manifested for their eternal safety. Those who do believe in a hell think that only the worst of criminals and vilest of mankind will be consigned to that awful place, the punishment of which they are still far from considering eternal. But the greater part of them do not believe in a hell, because they do not see it; and though they are in the constant habit of sacrificing to the dead, providing for hungry ghosts, and conveying money, food, and apparel, through the smoke for the use of their deceased relatives in Hades, yet they have not the slightest apprehension of being themselves consigned to that dismal place, and make no attempts to escape from it. They believe, indeed, that they may be punished by coming out into the world again in another and a worse shape than that which they now inhabit—that they may even be beggars, slaves, dogs, horses, or the meanest reptiles, yet, as consciousness will then cease, and, whatever they were or may be, no recollection of the same does or will accompany them, they are, therefore, the less concerned about their fate in this respect, and the apprehension of it has no salutary effect on their conduct and lives. The retribution which the Chinese most dread, is the reprisal that may be made on their posterity in the present life: they are sometimes greatly alarmed lest, in consequence of their fraud and oppression, their children and grand-children should suffer, and the widow's mite and orphan's portion, which have been by them kept back by fraud, should be wrung out of the purses of their posterity after their decease. Such a motive as this, however, is too weak to bring them to entertain any serious alarm; and, without being aware of their danger, we can hardly expect them to be earnest in fleeing from the wrath to come. Thus we never hear any bewailing their lost condition—their whole concern is, What shall we eat? &c., and none saith, Where is God, my Maker?—or what shall I do to be saved? No opportunity has been omitted of making known the Savior—of representing his sharp sufferings, bitter death, amazing love, and unlimited power to save; but, though these things be insisted on over and over again, these people seem to have no heart to them. But, all the day long have we stretched forth our hands to a disobedient and gainsaying people. Oh, that the Lord would appear in the thunder, in the whirlwind, or rather in the still small voice, speaking to the hearts of this people, and melting them into obedience by the all-constraining influence of a Savior's love.

Summary View and Estimate of the Society's Missions.

THE introduction to the last volume of the *Quarterly Chronicle* of the Society, with which the publication of that work ceases, contains the following brief statement respecting the society's operations.

We have mentioned the names of some of the places at which the work is carried on: but we have not stated, that, taken together, the stations and out-stations occupied by the society considerably exceed one hundred; and we have said little as to the apparatus introduced, and the various operations going on, at the several stations, respectively. We have mentioned the names of most of the missionaries, and those of some of the assistants: but how few are these, compared with the entire number of the agents directly employed in the work; the aggregate of whom, including schoolmasters, exceeds six hundred individuals! We have noticed some of the kinds of operations which are carried on at the several stations: but, from this, how little can be known of the nature and the number of the details of those operations, or of the aggregate amount of the whole! How little of the personal labor and sufferings, the difficulties, and the discouragements of the missionaries—of their patient and persevering exertions—exertions pursued, as to most of them, in ungenial climes; frequently with extreme lassitude and anxiety; sometimes amidst scorn, and hatred, and persecution, unprovoked indeed, and even (of which we have both recent and earlier evidence) in the midst of dangers arising from the rage of malignant and unrestrained passions!

We have also glanced at the results of these labors—at the churches, for instance, which have been gathered from among the heathen; but without stating the particular number of members in each church, or the aggregate number of them in the whole of the churches taken together, which latter exceeds four thousand five hundred: nor have we adverted to the beneficial results derived from the example, instructions, and influence of each individual native convert, in the circle in which he is called to move. We have adverted generally to the state and progress of the native schools: but we have not stated that there are in connection with the society's missions nearly four hundred of such schools; much less have we attempted to describe or to estimate the account of individual good, either religious, social, or civil, which may be reasonably expected to accrue from the benefits of Christian instruction, conferred on upward of twenty-two thousand heathen children and youths, the number, according to the last year's report, now instructed in the schools, and who, when arrived at mature age, are to dwell in the midst of their pagan relatives and connections: nor have we adverted to their numerous predecessors, who, from time to time, after receiving their education, have left the schools.

But we shall proceed no further in this train of observation. What has been said may suffice, in some measure, to open the mind, even of the least reflecting, to the importance and extent of the work carrying on by the society. Yet, after all, how inadequate must be the impression made on the mind, even of the best informed and most reflecting, by such a view of the subject as may be thus obtained! Yes, how inade-

quate that which is made on the mind of even the devoted evangelical laborers themselves; who know neither the measure, nor the extent as to distance, in which the light of truth has spread around them, and who are otherwise quite unable to estimate the amount of the beneficial results of their own labors!

But how cheering to the Christian is it, to know, as matter of unquestionable fact, that—exclusively of similar operations and results connected with kindred societies—the light of evangelical truth has been kindled, and has begun to diffuse its illuminating and healing influence in so many parts of the pagan world—that the name of Christ is pronounced in the hearing of the people of so many heathen lands, who were, till of late years, conversant only with the nomenclatures of idolatry—that, in those lands, temples are raised for the worship and honor of the true God, where, not long since, the adoration of Jehovah and the message of the gospel were equally unknown; where the songs of Zion had not resounded, and whence the prayer of faith and penitence had never ascended to heaven!

Can the mind of the Christian even glance on such a subject, and not feel his heart glow with holy wonder and exultation? Can he enter into the contemplation of it, in its length and in its breadth, and not feel convinced that his prayers for the success of so beneficent and glorious an enterprise cannot rise to the throne of grace with too great fervor, energy, and constancy?—that no efforts to promote its advancement, which his time or his strength will allow, can be too vigorous or too extensive?—or that to the funds consecrated to its support too large a portion of his property, consistently with an enlightened and evangelical view of his obligations, can be devoted?

CHURCH MISSIONARY SOCIETY.

Terrific Thunder Storm.

THE *Missionary Register* contains a letter from Mr. Cockran, missionary of the society among the Ojibwas, Crees and Assinaboins on Red River, near the centre of the North-American continent, in which he describes the terrors and devastations of a thunder-storm which occurred at the mission on the 17th of July, 1832. The settlement and mission were visited by a most alarming and destructive flood in the spring of 1826.

A summary of the mission will be found at the close of these extracts.

Early in the morning, the clouds began to gather from all quarters. At half past seven, A. M., they were formed into a dense mass over our heads, but still high in the atmosphere. The lower part, which joined the horizon, was tinged with white; the top part of the arch exceedingly dark. The thunder played long and loud, and was awfully grand; one peal followed another, in such close succession, as to fill the whole arch of heaven with sound: at some intervals the heavens seemed rent, like the tearing of a garment; but after a few seconds, would again convey a loud and awful peal throughout the whole hemisphere. The whole scene was well calculated to raise the most sublime ideas in the mind,

concerning the almighty Being who put the arch in motion. Gazing steadily at the vast pile of wonderful vapors suspended over us, and tracing each step till the line of vision was lost in the dark mass which formed the top of the arch, I began to have serious apprehensions of danger. The electric fluid seemed streaming to the ground, in every direction, at a very short distance. The cloud which had filled me with wonder began to strike terror. I could not divest myself of the idea that it was a messenger appointed to carry some of us out of the world.

The rain had now begun to fall, and I therefore came into my room. The ominous cloud haunted my imagination, and made some of the most awful thoughts spring into existence. I thought of the thunders of Sinai, which made Moses tremble and quake; of those more loud and awful peals which are to shake the mansions of the dead, and make death and hell yield their prisoners, to receive the final sentence of the Judge of all the earth; and I asked, Who shall give an account, a satisfactory account, to that omniscient Being who has seen every omission and transgression of the whole probationary existence of man? I thought of Calvary, whence issued that sovereign flood of divine mercy which can extinguish Sinai's flame, and carry sinful man through the wreck of the world, to the Being who dwells in light which is inaccessible. A few moments were spent in prayer, wonder, and deep thought, being anxious to know when, and where, and how the awful storm would end. Every clap brought intelligence of the descent of the ominous cloud. The elements seemed at war with each other, and nature groaned under an invisible burden. Soon I expected to be in eternity; therefore I approached the window, to satisfy my eyes with what I considered would be to me the last appearance of things. The little space which the window enabled me to scan, shone with pale electric blaze. The floor on which I stood quivered; the walls and windows seemed to bend, as if overpressed with weight from above; the glass of some of the windows was forced out, and shivered on the ground; the chimney-stalk at the east end of the house was struck and rent down thirteen feet, and raised out of its place; stones and mortar were propelled through the holes where the stop-pipes enter, being the weakest parts of the chimney, into every corner of the rooms; the floor was rent in two places; the kitchen chimney was struck at the same instant at the top and centre, and large stones forced out into the closet, which broke four-fifths of our crockery to atoms; our window in the kitchen—frame, glass, and moulding—was torn out, and shivered to splinters.

Being more alarmed about the lives of others than my own life, I ran from one room to another, to see who had escaped. Every part was like a sulphur-box. I could scarcely see or breathe, on account of the dust and soot which had been put into motion by the sudden shock which the house had received from the electric matter discharged from the thunder-cloud. The smell of sulphur was in such a degree as, for a few seconds, to check respiration. Happily, I found that all had escaped. There were six in one room, and three in the other, where the accident happened. The stones and mortar had been driven with such violence as to break each other, and the floor was rent beneath; but all had been done with such remarkable precision, and

had been kept so completely under control, by Omnipotence, that not a member was maimed, not a hair singed, nor any one's life taken. I went immediately into the kitchen, to see how they had been dealt with there. It was a scene of desolation: shattered crockery, broken glass, stones, and mortar, were driven promiscuously everywhere. One little girl was prostrate on the threshold, being thrown down by the electric shock. On examination, I found that she was only stunned by the sudden alarm.

I came again into the house. The dust had subsided, which enabled us to distinguish the pure smoke. Having had no fires lighted in the house for several weeks, I knew that the element of destruction was raging somewhere. I climbed into the garret by means of chairs, being in too great haste to wait for a ladder. The same fatal matter which struck the chimney-stalk, and spread terror below, had ignited the roof. Several minutes had elapsed since this accident, which gave the fire time to increase in strength. The roof was thickly thatched with straw, and weather-boarded outside: this was proper food for the devouring element. It now occupied about seven lineal feet at the eaves, and was climbing rapidly toward the ridge. I gave the alarm; and in an instant every one, great and small, was bringing water to me and to my servant-girl, who stood in the garret, and threw it on the flames. One ran to the nearest houses, which are about half a mile distant, and carried the intelligence of the accident. Five men came to our assistance. The thunder-cloud supplied us copiously with water. We were now able to attack the flames with vigor, and divided ourselves into two parties, one on the outside, and a watch within. We cut through the weather-boarding, and poured in water profusely; and the heavy thunder shower assisted us considerably. This made the outer ends of the straw too wet to blaze, and confined the progress of the fire to the interior of the building. All worked so deliberately, that time, strength, and water were supplied effectually to check the flames, diminish their violence, and finally to extinguish the last spark.

The damages done to the roof, chimneys, windows, gable-end of the kitchen, and to the crockery, are great, when taken by themselves; but, when contrasted with the wonderful escape of fifteen individuals from the jaws of a sudden and awful death, they sink into nothing, and serve only as so many steps to raise the mind to contemplate the benevolence of that mighty being, who, in the midst of judgment, pours out upon His people a flood of sovereign mercy. How true, that the hairs of our heads are all numbered, and none can fall without His knowledge and permission! The arrows of death had fallen profusely; but the ground on which we stood was sacred; many a morning and evening sacrifice has been offered to God from it: when the day of trouble came, we had confidence in His mercy: we trusted in it; and He exhibited His power and willingness to save to the uttermost: so that when the elements bruised each other to pieces, and pale electric blaze surrounded us, and pierced the ground on the right and left, we came out of the storm. A heart overflowing with gratitude to God for his preserving mercy, and tears of admiration and astonishment, accompanied us through the storm. Sure I am, that so high have my ideas been raised concerning the mercy of God, from what I have seen and experienced, in passing through this

awful occurrence, that I would not part with them for the sake of receiving a full compensation of all damages. Property has been lost; but an increase of confidence in the power, mercy, and faithfulness of God has been gained. This will do more than gold, *yea, than much fine gold.* It will help us to live above the profits and pleasures of the world; to sit loose to them; to think of leaving them; and make us zealous, willing, and determined to spend and be spent in the service of Him who can take us to a better world, where thunder storms are unknown, and the messenger of death shall never enter.

How awful are the thoughts which such a scene must ever present to a contemplative mind! If the sudden gathering of a thunder-storm—the bursting of which is so great as to set a house on fire, and shake the earth—spread terror and dismay, how awful must be the explosion of that infinitely vast thunder-cloud of divine wrath, which has been gathering round a guilty world for nearly six thousand years! Well may we expect the shock to read the mausions of the dead, set the earth on fire, drive it to a non-entity, or reduce it to a heap of ruins. And how awful must be the feelings and the state of the wicked at such a juncture! Will not their consciences then proclaim, as loud as thunder, that their sins have kindled the blaze? And where can they look for shelter or for help? The rocks and mountains shall have passed away. Above the wreck, and beyond the blaze, sits One upon a throne, with a rainbow of mercy round about Him; but He is not their friend. They provoke Him every day, by acts of disobedience and ingratitude, till He withdraw his mercy from the earth, and leave it exposed to His infinite justice, which shall set it on fire, and hurl the wicked to the realms of misery, where the worm dieth not, and the fire is not quenched.

Summary of the Mission.

Upper Church—	Middle Church—
Average attendance on pub. worship, 300	Average attendance on pub. worship, 300
Communicants:	Schools:
Males, 80	Male, 1
Females, 68	Female, 1
—148	—2
Baptisms:	Scholars:
Adults, 9	Boys, 36
Children, 93	Girls, 24
—102	—60
Schools:	Lower Church—
Male, 2	Average attendance on pub. worship, 250
Female, 1	Schools:
—3	Male, 2
Scholars:	Boys, 2
Boys, 106	Female, 2
Girls, 79	—4
—178	Scholars, 145

DOMESTIC.

ABSTRACTS OF REPORTS.

SEVENTEENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY.

THE proceedings at the anniversary of this society were noticed at page 218. From its published report the following particulars are gathered respecting its operations.

Auxiliaries.—The number of auxiliary societies is now 848; fourteen having been added during the year, among which are some composed of females and of young men, which promise to be efficient co-workers in the sacred cause. The number of branch societies is much greater.

Receipts.—The receipts of the year, from all sources, amount to \$84,935 48, of which sum \$37,464 37 were received in payment for books; \$4,190 57 from legacies; \$8,572 53 as donations toward the late general supply; \$13,227 60 for the distribution of the Scriptures in foreign countries; \$20,070 96 as ordinary donations; and the remainder from other sources.

Issues of Bibles and Testaments.—The following table will show the number and variety of Bibles and Testaments issued:

English Bibles,	35,459
English Testaments,	52,543
French Bibles,	260
French Testaments,	218
Spanish Bibles,	468
Spanish Testaments,	637
German Bibles,	676
German Testaments,	252
Welch Bibles,	78
Welch Testaments,	432
Irish and Gaelic Testaments,	13
Indian Gospels and Epistles,	12
	91,168

Making a total of ninety-one thousand one hundred and sixty-eight, and an aggregate since the formation of the society of *one million five hundred and thirty-three thousand six hundred and sixty-eight.*

The printing done by the society during the past year has been less than in previous years, principally owing to the large supply of Bibles on hand. Plates are nearly ready for three new Bibles with marginal references, and also for the New Testament in Modern Greek.

General Supply.—This supply which was entered upon in consequence of the resolution of the society to that effect in 1829, though not completed, has still been carried as far as was probably to be expected, considering the extent and difficulty of the work, especially in the newly settled parts of the country. Not far from half a million of Bibles have been issued since the commencement of this undertaking, most of which have gone to the south and west, and to a great extent gratuitously. The friends of the Bible in many portions of the country which have been once supplied, are exploring them again and supplying the destitutions which are found. These, owing to the increase of population and other causes, are often unexpectedly great.

Attempts are also making in some parts of the country to supply every Sunday-school scholar with a copy of the New Testament. To encourage this the Sunday-school New Testament

is now sold by the society for nine cents and the Bible for forty-five.

Agencies.—The society are endeavoring to obtain permanent agents to be located and to act in the several portions of the country. Five or six such agents have been secured to occupy some of the most important fields.

Gratisious Distributions.—These have amounted during the year to \$6,192 67; being for 8,806 Bibles and 2,006 Testaments in the English language, and 527 Bibles and 668 Testaments in foreign languages. Many Bibles and Testaments have been distributed among soldiers at various military posts, and among seamen at home and abroad, partly through auxiliary societies; some of which have been given as a gratuity and others sold at reduced prices.

Foreign Distribution.—This, as was seen by the resolutions adopted at the annual meeting, (p. 218), is calling forth much of the attention and resources of the society. The sum of \$15,000 was appropriated to this work the previous year. The managers have now resolved that it is expedient to attempt to raise \$50,000 for this work the current year; most of which is to be used for printing the Scriptures in heathen languages, under the direction of missionaries of different denominations of Christians.

Foreign Societies.—The report contains a very interesting and condensed account of the operations of other societies engaged in the same work, and of the progress which is making to give the Bible to all families of mankind.

The British and Foreign Bible Society, though sometimes beset with obstacles, and deprived by death of useful laborers, still goes on with accelerated movement. The distributions from the home depository the last year amounted to 343,145 copies. The distributions on the continent during the same time were 240,743 copies—making the total issues of the society in twenty-eight years, 7,608,615.

The receipts of the last year were 81,735*l*. 16*s*. 4*d*.

The distributions of the Paris Bible Society being confined exclusively to Protestants, are not very extensive. The committee, however, manifest a willingness to furnish Bibles to all who make their wants known. Offering the past year to furnish gratuitously a copy of the Bible to every newly married couple, and a Testament to every new communicant; 1,494 of the former, and 3,588 of the latter were in this way disposed of. The distributions of the year amounted to 11,948 copies, making, with those previously distributed by the society, 130,000.

The Geneva Bible Society has put in circulation 19,921 Bibles and Testaments, including an edition of the modern Greek New Testament, which has been sent to Greece.—The Basle Bible Society has circulated in all 161,575 copies. In one canton in Switzerland, containing 170,000 inhabitants, every family has been furnished with a copy.

The Prussian Bible Society and its auxiliaries distributed last year 9,367 Bibles, and

31,507 New Testaments, making a circulation in seventeen years of 630,000 copies.

The Netherlands Bible Society has established an auxiliary at Surinam, in South America; and measures are in train for publishing at Java parts of the Old Testament in Javanese, the New Testament having been already published by the Batavia Bible Society.

In Sweden the Bible cause is highly prosperous. Last year 8,000 Bibles and 22,500 Testaments were printed by the Swedish Bible Society, making in all, since the formation of the society, 341,787 copies. The society's presses are still at work preparing for future demands.

The Danish Bible Society circulated last year 3,212 copies, making its total issues 120,417.

From St. Petersburg, in Russia, were distributed last year 5,823 Testaments, making since 1828 the number of 22,000 copies. Most of these books were put in circulation through the exertions of that devoted minister, the Rev. Mr. Knill.

From Malta 4,261 copies of the Scriptures were issued the past year, principally in French, Italian, Arabic, Greek, and Hebrew. A part of these books went to Algiers and other places on the north coast of Africa.

The translation of the Old Testament into modern Greek is rapidly going forward in Greece, under the direction of Mr. Leeves, the Bible agent, the Rev. Mr. Jewett, and others. The number of New Testaments issued by Mr. Leeves in the course of the past year were 2,288.

The issues from Constantinople and Smyrna by the agent, Mr. Barker, during the same period, amounted to 5,484 copies. Many of the copies were procured for schools.

A large number of Bibles and Testaments in Arabic, Syriac, and Turkish, or portions of them, have been sent to Shoosha, in Armenia, to be distributed by the missionaries located in that region. Measures were taken to print the Armenian New Testament at this place, but the work has since been transferred to Moscow, where it is in press, and the Gospel of Matthew already issued.

The Bible Society of Calcutta is still in active operation. The issues from its depository the past year amounted to 14,661 copies. Efforts are made to circulate portions of the word of God in the interior cities and villages and with encouraging success.

The Bible Society at Madras has undertaken to print 12,000 copies of the New Testament in Tamul, as soon as the translation is completed.

The distributions of the Madras Bible Society for the year were 19,324 copies, in whole or in part, and in no less than fifteen different languages.

SEVENTEENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

THE annual meeting of the society, held in Boston, was noticed at page 254. Prefixed to the report, of which an abstract is now to be given, there are the constitution of the society, its rules, relating to the directors, the several officers, examining committees, beneficiaries, appropriations, scholarships, and branch societies.

Beneficiaries.—Since the last annual meeting, which was held in the city of New York, assistance from the funds of the society has been afforded to

133 young men in	15 theological seminaries,
356 do.	in 36 colleges,
318 do.	in 101 academies and public schools.

Total, 807 do. 142 different institutions.

Of these, 449 have been aided at 55 institutions in New England, and 358 have received assistance at 87 institutions in other parts of the United States.

During the year there have been received as new beneficiaries,

28 in theological seminaries,
62 in colleges,
181 in academies,

Total, 271 in different institutions.

These added to the 1,426 previously aided by the society, make the whole number who have been assisted by it since its formation, amount to 1,697. It is an interesting fact from the above statement, that the number received in the first stage of their education, is equal to two-thirds of the whole number received during the year—a proportion which never before existed. The number of new applicants, also, has been much greater this, than in any preceding year.

Between fifty and sixty of the beneficiaries of the society, having completed their preparatory studies, have been licensed to preach the gospel during the past year, making the whole number of ministers raised up by the society about 500; about 160 of whom have become domestic, and about 30 foreign missionaries.

Five beneficiaries have deceased during the year and patronage has been withheld from five others. Four have, at their own request, ceased to receive aid. The directors exercise the same vigilance respecting the character, and thorough education, of those patronised, and also for the promotion of their personal holiness as heretofore. The obligations of ten beneficiaries, designing to become missionaries, have been cancelled.

Receipts and Expenditures.—From the report of the treasurer, it appears that the receipts of the society, during the year, have been \$52,185 53. Of this sum, \$737 have been received on account of permanent scholarships, and \$51,448 53 for current uses of the society.

The expenditures during the year, amount to \$48,053 82. This, together with the debt of the society, the last year, amounts to \$51,641 87; from which, compared with the amount of receipts during the year for current use, it appears that the debt of the society is \$193 35.

During the year, forty individuals, formerly beneficiaries, have refunded more than \$2,000; making the whole amount refunded during eleven years \$9,206 24. The amount of earnings reported by beneficiaries for the year is \$20,611 65; and the whole amount in seven years is \$76,525.

Little exertion has been made during the year to obtain permanent funds, more than to complete some scholarships which were previously begun. The society has now fifty scholarships, and \$11,980 in permanent funds of other kinds.

The report states that the demand for ministers to supply vacancies in the churches, to send as missionaries to the newly settled parts of the country, and to the heathen, and to act as agents for the various religious and benevolent institutions, has never been so urgent as during the past year.

SEVENTH ANNUAL REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

THE annual meeting of the society was held in the city of New York, as noticed at p. 218.

Extent and Results of the Society's Labors.—The whole number of ministers of the gospel employed by this society, during the year, is 606, which is an increase of 97 since last year.

These have labored, either as missionaries or agents, in 301 congregations, missionary districts,* or fields of agency, in 21 of the United States and Territories, and in the Provinces of Upper and Lower Canada—411 being settled as pastors or employed as stated supplies in single congregations, 137 extending their labors to two or three congregations each, and 58, including agents, being employed on larger fields.

Of the missionaries and agents thus employed, 397 were in commission at the commencement of the year; 241 of whom have been re-appointed and are still in the service of the society. The remaining 209 have been new appointments since the last anniversary, making, in all, 606.

The amount of ministerial labor reported as having been performed, within the year, is 416 years and nine months.

The number reported as added, within the year, to the churches aided, has been 6,041; viz. 1,757 by letter, and 4,284 by examination, on profession of their faith.

One hundred and one of the churches aided have been blessed with special revivals of religion; and the number of hopeful conversions reported, (the larger portion of whom are not embraced in the reported additions to the churches,) is 3,435, making the probable number of conversions, under the labors of our missionaries, within the year, about 7,000.

The number of Sabbath schools sustained, during the whole or a part of the year, under the ministry of our missionaries, is 770, embracing 31,140 scholars.

The number of Bible classes reported, as conducted by the missionaries themselves, has been 378, embracing 11,195 pupils of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating drinks, reported in the congregations aided, is 53,746, which is 17,344 more than the number reported last year.

* In this estimate, when the stated labors of a missionary are extended to more than three congregations, it is denominated a *missionary district*, and counted one. If all the single congregations were counted, they would probably be 1,000 or more.

Receipts, Missionaries, &c. in each state.

States and Territories.	Receipts.	Cong. and Mission- Mas. Dis. aries.
1 N. York, \$10,131 12,		
Do. city, 9,676 80,	\$19,807 92	204 151
2 Massachusetts,	14,351 87	58 55
3 Connecticut,	9,664 73	28 26
4 New Hampshire,	5,766 22	57 50
5 Maine,	5,717 56	93 66
6 New Jersey,	2,711 15	3 3
7 Pennsylvania,	2,327 54	23 16
8 Ohio,	2,162 74	113 80
9 Vermont,	1,890 49	46 38
10 Michigan Territory,	1,404 06	26 20
11 Kentucky,	216 12	22 13
12 Maryland,	161 50	— —
13 Missouri,	144 00	16 12
14 Virginia,	129 50	3 2
15 Tennessee,	123 90	17 11
16 Illinois,	107 53	31 23
17 Rhode Island,	103 27	4 4
18 Louisiana,	100 00	1 1
19 Alabama,	94 00	5 4
20 District of Columbia,	60 00	— —
21 North Carolina,	64 50	1 1
22 Indiana,	49 94	46 26
23 South Carolina,	10 00	— —
24 Florida,	— —	1 1
25 Upper Canada,	— —	2 2
26 Lower Canada,	— —	1 1
27 Great Britain,	240 00	— —
28 'Home Miss'ry,' &c., 1,035 13	— —	— —
29 Miscellaneous,	190 50	— —
	\$68,627 17	801 606

At the last anniversary the balance against the treasury was \$2,509 14; and the treasurer's report, this evening presented, exhibits a balance of the same kind, amounting to \$159 93.—Though the receipts of the last two years have been less than the expenditures of the society, still the receipts of the last year have been \$15,812 78 more than those of the previous year.

It appears that the missionaries of this society have increased, in seven years, from 169 to 606, and the congregations and missionary districts annually aided in their support, have increased from 196 to 861. These missionaries have labored in the service of the society the full amount of 1,775 years. Under their ministry, 17,579 souls have been reported as added to the churches, on profession of their faith, within the last six years. They have also reported, each year, from 10,000 to 31,498 children instructed in Sabbath schools; and from 2,000 to 11,080 in Bible classes, while, according to their ability, they have been efficient helpers in every good work which has claimed the attention of the benevolent on the fields of their labor.

EIGHTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY, NEW YORK.

THE committee mention the following objects as claiming the paramount attention of the society.

1. Furnishing the community with the most useful publications.
2. Supplying the whole population, so far as access is given, with tracts, accompanied by Christian effort and prayer; and, as a means of securing this object,
3. Establishing local agencies throughout the country.
4. Meeting the claims of foreign and pagan lands.

Publications.—Thirty-five new publications have been stereotyped during the year, making the whole number of the society's publications six hundred and forty-eight, exclusive of tracts approved for publication at foreign stations.

Of these nine belong to the general English series, one to the occasional series, six to the children's series; one a handbill, two in Portuguese, and eight in the German language, and seven were occasional volumes.

Of those approved for publication at foreign stations, one was in the Burman, one in the German, eight in the Modern Greek, and two in the Tamul language.

An edition of 5,250 copies of the American Tract Magazine is published monthly.

Sixteen editions of the Christian Almanac for 1833 were printed.

The new occasional volumes consist of the Life of Brainerd, Treatise on the Affections, Memoir of Kilpin, Evidence of Prophecy, Essays to do Good, Sermons on Intemperance, and Heavenly Manna. In issuing these a new and important field has been opened.

Summary of Publications.

	Copies.	Pages.
Printed during the year,	2,808,076	39,700,808
Circulated,	3,543,087	48,400,607
Printed since the formation of the society,	32,804,563	503,371,790
Circulated,	28,954,173	433,938,397
Remaining in the depository,	3,850,390	70,133,463

Gratuitous Distribution.

Foreign,	668,109
Ships for foreign ports,	20,860
Army and Navy,	147,660
Benevolent institutions,	316,790
Lakes and canals,	54,500
Individuals,	809,965
Distributed by agents,	552,671
Auxiliaries,	3,432,690
	6,003,245

Delivered to members and directors of the society, and to members of the executive committee, 1,477,362

Receipts and Expenditures.—The total receipts of the society, during the year, from all sources, including \$31,117 58 for tracts sold, and \$6,856 97 for to aid in foreign distribution, were \$62,443 50; and the total of expenditures, including \$36,032 89 for paper and printing, and \$10,000 for foreign distribution, and \$9,247 90 for other gratuitous appropriations, and for agencies, were \$62,443 50.

Branches and Auxiliaries.—New ones 115; making the whole number 999; which, together with those connected with the several branches, makes the whole number 4,595.

The American Tract Society at Boston has remitted during the year \$5,203 29, of which \$2,304 12 were donations, chiefly for foreign distribution. It issued the last year 14,500,740 pages, of which 663,200 were grants. Receipts \$12,606 49. Auxiliaries 703.

London Religious Tract Society.—The receipts, the last year, were \$139,450; new publications issued, 186; publications circulated, 11,714,965; making the total circulated since the society's formation, at home and abroad, nearly 165,000,000 publications in about seventy different languages. We find this society vigorously pursuing its operations in China, Siam, Malacca, Burmah, Hindostan—indeed, at almost every prominent point in Asia, at various stations in Africa, on the continent of Europe, in North and South America, and the Islands of the sea.

Supply of our country.—It is estimated by those who have had best means of judging, that not far from 5,000,000 of our population are now unblest with the stated means of grace. Ministers to supply the deficiency are not to be found, and with all the energy that can be put forth, it can hardly be expected that they will be raised up till the present generation at least shall have gone to eternity. The Bible must be placed in every family; yet it is known that multitudes, from indolence and disrelish of its truths, neglect to read it. Sabbath schools must be every where formed; but they affect mainly the young, and meet an almost resistless counteraction in the example and influence of parents, so far as they live estranged from religion. What then shall be done to carry the gospel to the mass of population, whose souls are perishing, and whose ungodly influence is diffusing itself far and wide, and descending from generation to generation? What other means is devised, and what better can be, than for faithful devoted private Christians to take the gospel tract and present it at their firesides. This work may be prosecuted without any delay. The present generation of the destitute may thus be reached; and almost every family, within a few months, or years at farthest.

Agents.—There are in this country thirty agents' fields, each containing 500 townships and embracing 300,000 people. The society has now sixteen local agents and a few others whose fields are not so definitely fixed.

The aggregate of the items reported by twelve agents gives to each agent's field, on an average, 25 counties, 23,400 square miles, and a fraction less than 300,000 inhabitants. It shows that, according to the best information obtained, a fraction less than one half of the population are supplied with evangelical preaching; and that a fraction more than one third of that one half absent themselves; making a fraction more than two thirds of the whole population who do not attend on the stated means of grace.

Foreign Fields.—The society has appropriated \$10,000, during the year, to promote the circulation of tracts in Burmah, China, Bombay, Ceylon, Sandwich Islands, Greece, and other countries of the Mediterranean, France, Germany, and Russia.

While the committee trust that God will render these appropriations the means of great good, they also believe that the expending of this amount will but create an additional demand, and render a much larger amount requisite in all succeeding years.

It is a most instructive fact, that the society has been blessed in its pecuniary means just in proportion to its efforts for foreign and pagan lands. When these efforts were commenced with any degree of efficiency, in December, 1831, the society owed on money loaned from the banks \$3,600; and for paper bought on credit \$12,000. It transmitted to foreign lands, before the anniversary then ensuing, \$5,000; and has since transmitted \$10,000; and now the last cent of the debt is paid, it is disencumbered from its burden, and may press forward unhindered in its blessed work.

NINTH ANNUAL REPORT OF THE AMERICAN SUNDAY-SCHOOL UNION.

The annual meeting was held in Philadelphia and was noticed at p. 253. The object of the society is thus briefly stated at the beginning of the report.

Whenever the American Sunday School Union accomplishes the purpose for which it was instituted, all the children in all our land will read intelligently; they will have the free use of good books, adapted to their wants and capacities.

Schools.—During the nine years which are this day completed, there have been established in connection with our society, or by its direct agency, not less than 14,550 schools; in which 109,000 teachers have labored gratuitously, and in many cases at the sacrifice of health and even life, in the instruction of 760,000 scholars.

Of these schools 2,399, embracing 13,118 teachers and 45,688 scholars, have been formed during the last year.

We have in this view a steady annual increase for the nine years of 1,600 schools, 12,000 teachers, and 34,000 pupils.

There have been added to the church of our Lord Jesus Christ, from schools connected with us, not less, probably, than 20,000 teachers and 30,000 scholars.*

Publications.—We have prepared and published two hundred and fifteen library books, the largest of which contains three hundred and twenty-three pages, and the smallest thirty-six; average size, one hundred and fourteen pages. To this class of our publications we have added last year twenty-nine volumes; and we have in different stages of preparation several which seem to be better adapted to the use of the Sunday-school library than any which have preceded them.

We have also one hundred varieties of children's books, unbound, containing in all two thousand pages. The largest of these has twenty-four pages, and the smallest eight. To this class we have added last year sixteen.

We have added twelve new varieties to our cards for infant schools, of which the lithographic prints in natural history are decidedly the most perfect and popular that have ever been published.

The society has published eight volumes of the Sunday-school Magazine, an octavo monthly publication, and is now publishing the third volume of the Sunday-school Journal, a weekly paper.

* The number reported the present year, by about half the schools, is 2,607 teachers and 6,121 scholars.

Of books in foreign languages, the first volume of Union Questions, and ten volumes of reading books, making a total of 713 pages, have been published in German, and six volumes, making a total of 543 pages, in French.

Five volumes of the Union Questions have been published, and of these upwards of half a million of copies have been sold. The sixth volume extends through the period of sacred history from the possession of the promised land to the captivity; and the seventh, embracing the captivity and return of the Jews, will be seasonably published. Besides these, we have two volumes on the book of Acts.

Schools in the Mississippi Valley.—Three years have passed since the resolution to supply the Mississippi Valley with Sunday-schools was adopted, by acclamation, in this house. During that period 4,245 schools have been reported as formed, and 2,899 visited and relieved. Of

these, 1,378 have been formed, and 1,778 visited, within the last year. The number of books put in circulation by these schools is, probably, considerably more than half a million.

The whole amount contributed for the purpose of accomplishing the object of the resolution is \$73,366 85. Of this sum, 20,263 17 was expended March 1, 1832, and \$12,652 25 have been added since, making, with the balance of last year, \$32,915 42. Of this sum, \$20,388 65 has been appropriated to the salaries and expenses of seventy missionaries and agents; \$4,349 08 to donations of libraries, \$1,096 68 to postages and other incidental expenses, and \$7,081 01 was unexpended at the close of our financial year, March 1, 1833. The engagements of the Board, contracted and contemplated, will much more than absorb that balance, and all subsequent contributions.

Miscellanies.

REFORMS EFFECTED BY THE PACHA OF EGYPT.

Sir Alexander Johnston, in an address before the Asiatic Society, made the statements that follow respecting the character of the pacha of Egypt, and the exertions he is making to improve the condition of his people. No Christian can witness such reforms effected among an unevangelized people without deep interest, as opening the way for introducing the gospel, and without humble thankfulness to the God of Providence, in whose hand are the hearts of princes and in fulfilment of whose purposes all such changes take place.

The pacha of Egypt, one of our honorary members, a chief of a clear and vigorous mind, observing the advantage which European states have derived from a similar policy, has publicly encouraged the introduction into Egypt of all those arts and sciences, which are calculated to improve the understanding of the people, to mitigate the effects of their religious feelings, and to secure the stability of the local government.

He has assimilated his army and his navy to those of Europe, and subjected them to European discipline: he has formed corps of artillery and engineers on European principles: he has attached regular bands of military music to each of his regiments, with European instructors, who teach the Arab musicians, according to the European notes of music, to play on European instruments the marches and airs of England, France, and Germany: a short distance from Cairo he has established a permanent military hospital, and placed it under European surgeons, and the same rules as prevail in the best-regulated hospitals in Europe; and he has formed a school of medicine and anatomy, in which not only botany, mineralogy, and chemistry, are taught, but human bodies are publicly dissected by students who profess the Mohammedan religion, and who are publicly rewarded in the heart of a great Mohammedan population, according to the skill and the knowledge which they display in their different dissections. At

Alexandria he has established a naval school, in which the Mohammedan students are instructed in the several branches of geometry, trigonometry, mechanics, and astronomy, connected with naval architecture and the science of navigation; and a dock-yard, under the control and superintendence of an European naval architect distinguished for his talents and his skill, in which, besides frigates and other vessels of smaller dimensions, four ships of the line, three carrying 110 guns upon two decks, and one of 130 guns, have been recently built: he has opened the old port, which was formerly shut against them, to all Christian vessels. He has encouraged the formation of regular insurance offices; and authorised Christian merchants to acquire a property in lands, houses, and gardens. He has employed an English civil engineer of great eminence on a very liberal salary, to improve all the canals in the country and the course of the Nile: he is about to construct carriage roads from Alexandria to Cairo, and from Alexandria to Rosetta and Damietta; and M. Abro, the cousin of his minister, is about to establish on them public stage coaches, built on a model of one sent to him by a coach-maker from this country: he has introduced steamboats, which navigate the Nile; and steam-engines, which are used for cleansing and deepening the bed of that river, and for various other public works. He has patronised the employment, by Mr. Briggs, of two Englishmen, taken for the purpose from this country, in boring for water in different parts of the desert; and he has discovered, through their operations, some very fine water in the desert between Cairo and Suez. He has encouraged the growth of cotton, indigo, and opium; and the former of these productions is now a great article of trade between Egypt and England, France and Germany. He has established schools in the country, for the instruction of all orders of his people, in reading, writing, and arithmetic: he has sent, at great expense to himself, young men, both of the higher and lower ranks of society, to England and France, for the purpose of acquiring useful knowledge; those of the higher rank, in those branches of science and literature which are connected with their service in the army, the navy, and the higher departments of government; those of the lower, in those mechanical arts which are more

immediately connected with their employment as artisans and manufacturers. He has constituted a public assembly at Cairo, consisting of a considerable number of well-informed persons, who hold regular sittings for forty days in each year, and publicly discuss, for his information, the interests and wants of his different provinces. He patronises the publication of a weekly newspaper, in Arabic and Turkish, for the instruction of his people. And, finally, he protects all Christian merchants who are settled in his country; not only in time of peace, but also in time of war: and afforded the European merchants, who were settled at Alexandria and at Cairo, a memorable instance of his determination to adhere under all circumstances to this policy, by informing them, as soon as he had received intelligence of the battle of Navarino, that their persons and their property should continue as secure as if no such event had occurred.

I have dwelt at some length on this subject, because I have felt it to be my duty, in consequence of the information which I have received as chairman of the committee of correspondence, to give publicity in this country to those measures, by which one of the most distinguished of our honorary members has restored to Egypt, in their highest state of perfection, all the arts and sciences of Europe—has emulated, as a patron of knowledge, the conduct of the most enlightened of the caliphs of Bagdad—and has afforded, as a Mohammedan, a bright example, for their imitation, to all the Mohammedan sovereigns in Europe, Africa, and Asia.

TURKISH REFORM.

SOME time since, the seraskier pacha, generalissimo of the troops of the sultan, sent five Turkish children to Paris; where they were placed in the institution of M. Barbet, under the immediate superintendence of M. Lapierre, Jun. M. Lapierre has forwarded to the Paris papers the following very curious letter, which the seraskier has addressed to his young proteges.

To Mehemed Bey, Ahmed, Edhem, Hussein, and Abdullatif.

*Eski Serail, the 16th of Mouharrem, 1248.
(15th of June, 1832.)*

My dear Children—I have thought that you would be glad to hear news from me, and to listen to my advice. When I selected you from among all the young people who came under my notice, in order to send you to France to receive your education there, I confided in you all my hopes of the instruction of the Ottoman youth. From your progress, the grandees of our empire will decide whether they ought to imitate my example, and to entrust the education of their children to the learned men of Europe. On you, and on your success, depends the judgment which they will form. You are destined, then, to serve as models. This is a difficult, but glorious task. Do not forget this: employ every moment to fulfil my views, and to justify the hopes of your sovereign.

You belong to a nation which has long been thought incapable of taking a part in the sciences and the arts of Europe, and in the advantages which result from them. Prove that we have been wrongly judged. Shew, that the will to do good and application to labor are also within the power of our intelligence and the precepts of our

religion. You owe to your country, and to the generous prince who governs you, the assistance of your arms: you will, therefore, learn with perseverance, and with the strictest attention, every thing which relates to the military art. The educated officer is always the most brave on the field of battle, because he knows the extent of his duties and the value of his honor. What a pleasure for you, when you return to your own country, to shine among your equals; not more by the favors which I might be able to shower upon you, than by education, by an uncontested superiority over your compatriots! You will then be cited as the most skilful, and the sultan will proclaim you the best, of his children.

I have yet another word to say, on the necessity that you should profit by your studies. You are at Paris, in the very metropolis of science, and of all those talents which tend to elevate man and to render him useful. The sultan, reformer of a system, the foundation of which has become decayed, labors incessantly to introduce into his empire the knowledge which may meliorate the condition of the Ottoman people. I have sent you to draw from this fountain of light: and, on your return, it will be your duty to shew what civilized Europe can do for our happiness and for our advancement. You will be the chief ties by which the sultan seeks to attach his states to those of Christianity. If we obtain from you instruction, manners, and social virtues, what support will these give to the plans of our prince! If, on the contrary, you bring hither only ignorance or mediocrity, you will discredit the reputation of the schools of Paris, and disseminate an erroneous opinion of the results which civilization offers to us. You have, therefore, a double duty to fulfil—that of facilitating the advancement of our country, and of sustaining the honor of France, to which you are indebted for hospitality and education.

I conjure you, my dear children, to think every moment of your lives on the glorious part that I have assigned to you, in the cause of our country and of our sovereign. Present my thanks to your protectors. Tell them that I much depend on their cares for you; and on their endeavor to instruct you, and to store your minds with good principles. They will have a great share in the glory which awaits you—in the strength which your success will give to the new system of the sultan. Adieu, my dear children,

THE SERASKIER PACHA.

CHINA.

Geographical Account of the Chinese Empire.

[Continued from page 220.]

The second principle division of the Chinese empire, MANTCHOURIA or MANTCHOU, has generally been classed by geographers, with the other countries of Central Asia, under the general name of Tartary—a name which is used to include a great variety of countries, speaking very different languages; and which is almost as erroneously, as it is extensively, applied. The Manchous, who now govern the whole Chinese Empire, are in fact of Tougouse origin; and have scarcely existed for more than three centuries, as a distinct and independent nation. Their country is mountainous, barren, little cultivated,

and very thinly peopled. It was formerly divided among a number of petty chieftains, who seldom remained for any long period at peace with each other. Hence the people, habituated to the exercises of the field, and always leading a wandering and predatory life, became a much more hardy and vigorous race than their neighbors, the Chinese; who were enervated by the consequences of long continued peace, and oppressed by the tyrannical representatives of their indolent and unprincipled monarchs. It was at such a period, when the empire was torn by dissensions between the Imperial princes, and by revolts among the people, that an enterprising Manchou chieftain, encouraged by success over the chieftains of his own country, began to attack China, in revenge for acts of aggression committed on his predecessors. After about thirty years warfare, the Manchous obtained dominion over the whole of China, and great part of Mongolia. They made Peking the seat of a new dynasty, which they established under the name of Ta-tsing.

The Manchou territory is divided into three provinces. 1. Shing-king or Moukden (the ancient Leaou-tung.) 2. Kirin. 3. Hih-lung-keang or Tsitsihar. The first of these borders on China, Mongolia, and the gulf of Pechelee or of Leaoutung; the second, on Corea, and the sea of Japan; and the third on Siberia and Mongolia. The Manchou boundaries are—on the north, the Daourian mountains, which separate Manchou from Siberia; on the east, the channel of Tartary; on the southeast, the sea of Japan; on the south, Corea, the gulf of Pechelee, and the Great Wall; and on the west, Mongolia. The line of demarcation between Manchou and Mongolia commences from the Great Wall of China—whence a wooden palisade, running northeast, for two or three degrees, marks the limits of Leaoutung. The boundary then takes a northwest direction, along the Songari, and other rivers, to the inner Hing-an-ling or Daourian mountains. Thence it is continued, in the same direction, to the outer Daourians on the south of Siberia. Thus the average extent of Manchouria, from north to south, is about 12 degrees; and from east to west, about 16 degrees.

Manchou, as well as Mongolia, is under a government more strictly military than any other portion of the Chinese Empire. All males above sixteen years of age are liable to be called on for military service; and, in general, as soon as they have attained that age, they are immediately enrolled under the standards to which they, by birth, belong. Among the Manchous, these standards are eight in number, distinguished by differently colored flags. The Mongol standards are more numerous, and are designated by the names of the tribes to which they appertain. The governors and magistrates of Manchou are all military men, excepting in the province of Shingking or Leaoutung, where several districts have been formed, under the government of civil authorities, on the same plan as in China. Of these Moukden is the chief; it is called, in Chinese, Fung-teen-Foo. As the metropolis of Manchouria, this city is regarded by the natives with peculiar reverence; and is denominated by the present reigning dynasty, 'the affluent capital.' In trade, however, it is inferior to Fung-hwang-ching, on the borders of Corea, which is the only city of much commercial consequence in the country. The sea-ports, frequented occasionally by junks from China,

are Kinchow, on the north of the gulf of Leaoutung; and Kaechow, on the narrow peninsula named by the Alceste the Prince Regent's sword. Most of the other cities of Manchou have no claim to any higher appellation than that of villages, except by the existence of some weak fortifications, garrisoned by small bodies of soldiery.

Dependencies.—Subject to the province of Kirin are several barbarous tribes, called *Keyakur*, *Feyak*, &c., who acknowledge their submission to the Manchous, by the annual payment of tribute, in skins and furs; but who have no officers of government placed over them. From the French writers, Grosier, Du Halde, and others, these people have received the names of Ketching Tasse, and Yuppe Tasse—which seem indeed to have been their ancient designations, contemptuously given to them by their less barbarous neighbors; but which no longer appear in good Chinese maps. Under the government of Tsitsihar are included the Solons, and several Mongol tribes of wandering herdsmen and shepherds.—The island of Segalien is reckoned, also, as a dependency of Manchou; though, as far as we can learn, no kind of tribute is paid by it. The extent of this island was, for a long period, matter of erroneous suppositions, till La Perouse discovered it, in 1797, to be a very large island, about eight degrees in length, and separated from the island of Jesso, only by a narrow strait. The inhabitants are denominated by the Chinese *Orumchun*, *Kooyeh*, and *Feyak*. They carry on trade with Manchou, as well as with Russia and Japan. From the proximity of Segalien to the Manchou coast, it appears probable that, before long, the frequent deposits of sand and mud at the mouth of Amour, will render Segalien a peninsula, attached on the northwest, to Manchouria.

The principal Rivers of Manchou are the Amour or Segalien, the Songari, the Noun or Nonni, and the Ousouri. The Segalien rises in Mongolia, where it bears the name of Onon; it then runs for some time between Mongolia and the Siberian province of Nerchinsk; and afterwards, entering the province of Hih-lung-keang or Tsitsihar, between the outer and inner Daourian chains, it takes a southeastern direction towards Kirin. The Songari rises in the Chang-pih-shan, or 'Long white mountains,' near the northern confines of Corea: it flows, for about 200 miles, in a direction a little to the eastward of north; then it receives the name of Kwentung, and takes a northeastward course, toward the sea. On the borders of Kirin, the Kwentung and the Segalien (or Hih-lung-keang), meet, and continue, in a united stream, to approach the sea on the northeast;—a shorter approach being prevented by the Seih-hih-tih hills, which bound the whole line of coast, from Corea to the northern part of the channel of Tartary. This united stream bears the name sometimes of one, and sometimes of the other of its branches. The Chinese usually call it Kwentung, Europeans generally denominate it Segalien, and Russians always give it the name of Amour.—The Noun or Nonni rises in the large plateau formed by the inner Daourian mountains, and, receiving several minor streams in its southern course, falls into the Songari, at the point where that river changes its name to Kwentung.—The Ousouri rises in the south, among the Seih-hih-tih mountains, passes through the lake Kinkai, and continuing to flow in a northern direction, falls into the Amour, about 180 miles above the junc-

tion of that river with the Kwentung or Songari. Several of these rivers afford pearls; but the principal pearl fishery is along the east coast, in the channel of Tartary. This fishery is a government monopoly, and is carried on by soldiers, sent from each of the Manchou standards. They are required to deliver into the imperial coffers a fixed number of pearls, annually.

The chief *Lakes* in Mantchouria are the Hinka or Hinkai-nor, in the province of Kirin, and the Hoorun and Pir in Tsitsihar which give their names to the most western district of that province, viz. Hoorun-pir. There are few other inferior lakes, in various parts of the country;—one on the Chang-pih-shan is connected with the fabulous legend, concerning the origin of the present Imperial race:—three divine females were bathing in this lake, when a magpie brought the youngest one a fruit, which she ate, and immediately became the mother of a son, who was the ancestor of the Manchou monarchs.

The *Mountains* of Mantchouria form three principal chains.—1. On the east, is a long chain of mountains, covered with extensive forests, which reaches from the northeast boundary of Corea, almost to the mouth of the river Amour, stretching along the whole line of seacoast. This chain is inhabited by the Keyakur and Feyak tribes of the province of Kirin. It

bears the name of Seih-hih-tih.—2. The Daourian mountains, on the north, consist of irregular branches of the great Yablonoi or Stanovoi chain. They form the entire northern boundary of Mantchouria; and extend southward, in two principal and several minor ranges, over the province of Hih-lung-keang or Tsitsihar. These mountains, are denominated, by the Chinese, the outer Hing-an-ling, or Sialkoi mountains, which appear to be a continuation of the mountains of Shanse, extend over great part of Mongolia, in a regular and unbroken chain; and form, in the north of Mantchouria, three sides of an extensive plateau, watered by the Nonni oula and other rivers.—Besides these three principal chains, there are, to the north of Corea, some inferior ranges of mountains, bearing several different names. Among these is the celebrated Chang-pih-shan, or Kolmin shanguin alin—the Long white mountain.

The nature of the Mantchou soil, and its mineral productions are but little known. Its chief vegetable productions are two,—ginseng and rhubarb; the former is an exclusive government monopoly. The province of Shing-king is also very productive of millet, and of several kinds of peas, of which large quantities are brought annually to the southern provinces, by Chinese junks.

[To be continued.]

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE Twenty-fourth Annual Meeting of the Board will be held at Philadelphia, in the Seventh Presbyterian Church, on the third Wednesday (18th) of September, at 10 o'clock, A. M. Preacher, Rev. Thomas McAuley, D. D.; alternate, Rev. William McMurray, D. D.

ORDINATION OF MISSIONARIES.

ON Sabbath evening, August 4th, Mr. WILLIAM ARMS and Mr. TITUS COAN were ordained as missionaries to the heathen in Park-street church, Boston. The sermon was preached by the Rev. Thomas H. Skinner, D. D., of the Andover Theological Seminary, from 1 Cor. i, 18; the Rev. Dr. Jenks, of Boston, made the ordaining prayer; the Rev. Dr. Fay, of Charlestown, gave the charge; and the Rev. Mr. Blagden, of Boston, gave the right hand of fellowship.

Messrs. Arms and Coan embarked at N. York, August 16th, from whence they received a gratuitous passage, through the public spirited liberality of Silas E. Burrows, Esq., to some part of Patagonia. Their object is to ascertain, if possible, whether any thing should be attempted, by the churches in this country, to publish the gospel in that benighted portion of the world.

Mr. David Greene, one of the Secretaries of the Board, was ordained as an evangelist, at Charlestown, August 14th, by a council convened for the installation of the Rev. Daniel Crosby

over the Winthrop church and society in that place. Sermon by the Rev. G. W. Blagden of Boston, from 2 Cor. iii, 5.

ANNIVERSARIES OF AUXILIARIES.

MAINE.—The annual meeting of the *Auxiliary Foreign Mission Society of Oxford County* was held at the Rev. Mr. Frost's meeting-house in Bethel, June 5, 1833. Rev. Allen Greely, of Turner, *President*; Rev. Henry A. Merrill, of Norway, *Secretary*; Levi Whitman, Esq., of Norway, *Treasurer*.

MASSACHUSETTS.—The anniversary of the *Berkshire Foreign Mission Society*, auxiliary to the A. B. C. F. M., was held at Hinsdale, June 12, 1833. The Rev. Horatio Bartwell, General Agent of the Board for New England, was present and addressed the meeting. Rev. Alvan Hyde, D. D., *President*; Rev. William A. Hawley of Hinsdale, *Secretary*; Mr. Rodolphus Colton, of Lenox, *Treasurer*.

NEW HAMPSHIRE.—The *Auxiliary Foreign Mission Society of Rockingham West* held its annual meeting at Chester, West parish, June 19, 1833. The following resolutions were passed.

Resolved, That the redemption of our pledge to contribute a sum sufficient to support one missionary in the field the last year is an encouraging fact which manifests an increase of interest in the churches; and that we will make an effort to redeem the pledge the year ensuing.

Resolved, That the monthly concert of prayer, as a means of keeping alive the missionary spirit in the churches, is immensely important; and that the churches should esteem it their duty and privilege to give this concert their punctual attendance.

In view of the immense field for missionary labor, the favorable circumstances for introducing the gospel into heathen countries—the liberality of the Christian community—and the great want of men for foreign missionaries,

Resolved, That special and earnest prayer should be offered to God by the churches connected with this society, that he would convert the young men of this country and incline them to become ministers and missionaries.

Rev. E. L. Parker, *President*; Rev. Calvin Cutler, *Secretary*, Doct. Reynolds, *Treasurer*.—The next annual meeting is to be at Derry, on the Wednesday following the third Tuesday in June, 1834.

OHIO.—The *Auxiliary of Portage County* held its first anniversary in Hudson June 19th. The treasurer read a report showing the receipts of the society during the year had been \$224 62. After reading the report of the secretary, the meeting was addressed by Rev. A. R. Clark, Rev. Mr. Tracy, and Rev. Mr. Parmelee. Resolutions indicative of the deep interest felt in missions to the heathen were unanimously adopted by the meeting.

Rev. Joseph Treat, *Secretary*; Isaac Swift, *Treasurer*.

FORMATION OF AN ASSOCIATION.

A Gentlemen's Foreign Mission Association in the Murray-street church in the city of New York, in connection with the Auxiliary Foreign Mission Society of New York and Brooklyn, was formed May 27, 1833. Rev. Dr. McAuley, Pres. Levi Colt, Esq. V. Pres. W. G. Bull, Esq. Sec. and Treas.

Donations,

FROM JULY 16TH, TO AUGUST 15TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Berkshire co. Ms. R. Colton, Tr.</i>	
Adams, N. Village,	15 77
Becket, La. 8,25; contrib. 8,75;	17 00
Dalton, Gent. 19; la. 21,51;	40 51
Egremont,	12 91
Great Barrington, Gent. 34; la.	
35,40; mon. con. 4;	73 40
Hinsdale, Gent. 70,33; la. 46,82;	
la. indus. so. 10,25;	127 40
Lanesboro', Gent. 24,05; la. 16,97;	41 02
Lee, Gent. 93,85; la. 48;	141 85
Lenox, Gent. and la. 116,18; mon.	
con. 12,19;	128 37
N. Marlboro', Gent. 27,06; la.	
24,88;	51 94
Otis, Gent. 16,25; la. 16,85;	33 10
Peru, Gent. 68,77; la. 26,23;	95 00
Pittsfield, Gent. 186; la. 96; mon.	
con. 120;	402 00
Sandisfield, Gent. 22,18; la. 35;	57 18
Sheffield, Gent. 62; la. 53,44;	121 44
Stockbridge, Gent. 63,34; la. 53,61;	116 95
N. par.	30 00
Tyringham,	26 82
Washington,	10 00
West Stockbridge,	16 00
Williamstown, Gent. 102,69; la.	
84,81; college, 50;	237 50
Windsor, Gent. 62; la. 50;	112 00
Contrib. at ann. meeting,	54 84
	1,963 00
Ded. for note of broken bank,	1 00—1,962 00
<i>Central ass. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Castleton,	28 00
Geneva, (Of which fr. H. H.	
Seelye to constitute SETH	
SHELVE, of Lansingburgh, an	
Honorary Member of the Board,	
100; fem. miss. so. 71;)	635 83
Hopewell, Mon. con.	15 58
Rose, Chh.	2 17
Seneca Falls,	66 00
Wheeler, Mon. con.	6 00—753 58

<i>Cumberland co. Me. W. C. Mitchell, Tr.</i>	
Cumberland, Gent. 18; la. 12;	
mon. con. 10;	40 00
Danville, Gent.	1 50
Gorham, Juv. ben. sch. so.	7 05
Hebron, West Minot, Asso.	14 00
Lewiston, Gent.	7 61
New Gloucester, Asso. 18,67;	
mon. con. 5,10;	23 77
North Yarmouth, 1st par. Gent.	
33,43; la. 27,55;	60 98
2d par. Gent. 23,92; la. 30;	
young men's pray. circle,	
10,04; mon. con. 17,68;	81 64
Portland, La.	72 80
Standish, Gent. 6; la. 10; mon.	
con. 15;	31 00—340 35
<i>Essex co. North, Ms. J. S. Pearson, Tr.</i>	
Byfield, Gent.	20 66
Ded. expenses paid by aux. so.	8 12—12 54
<i>Essex co. N. J. T. Frelinghuysen, Tr.</i>	143 01
<i>Grafton co. N. H., W. Green, Tr.</i>	
Campton, Mon. con.	4 96
Hanover, Theol. so. in Dart-	
mouth coll.	13 00
Interest,	67—18 63
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Borlin, N. Britain so. Mon. con.	10 00
Collinsville, Mon. con.	21 00
East Hartford, Mon. con.	44 23
Hartford, 1st so. Mon. con.	25 26
N. so. Mon. con.	23 14
Southfield, 1st so. Mon. con.	10 00
Vernon, E. Pearl,	3 00
Wethersfield, For. miss. so. 10th	
pay. for sch. in Bombay,	20 00
Newington so. Mon. con.	12 73—162 36
<i>Litchfield co. Ct. F. Deming, Tr.</i>	100 00
<i>New York city and Brooklyn, W. W.</i>	
Chester, Tr.	
(Of which fr. mon. con. in Spring-	
st. chh. 22,13;)	2,173 08
<i>New York city, Board of for. miss. in</i>	
Ref. D. chh. W. R. Thompson, Tr.	
Albany, Mon. con. in R. N.	
D. chh. 23,39; do. in 2d R. D.	
chh. 50,90;	74 29
Bergen, N. J. Mon. con. in R.	
D. chh.	14 20
Bern, Fem. for. miss. asso. of	
E. chh.	30 00
Blaumburg, N. J. Coll. in sub.	
sch. 3,21; mon. con. in R. D.	
chh. 22,44;	35 65
Bridgepoint, N. J. Mon. con.	10 00
Brooklyn, Coll. in R. D. chh.	63 13
Buskirk's Bridge, Mon. con. 16;	
fem. prayer meeting, 6;	22 00
Canajoharie, Mon. con. in R.	
D. chh.	26 63
Crawford, Mon. con.	5 00
English Neighborhood, N. J. Mon.	
con. in R. D. chh.	12 00
Farmersville, Mon. con. in do.	10 00
Fishkill Landing, Mon. con. in	
do. 29,75; fem. prayer meet-	
ing, 4,25;	34 00
Flatbush, Fem. benev. so. to con-	
stitute the Rev. THOMAS M.	
STRONG an Honorary Member	
of the Board, 50; aux. miss. so.	
26,89; mon. con. in R. D. chh.	
16,25;	93 14
Fort Plain, Coll. in R. D. chh.	6 00
Griggstown, N. J. Mrs. Elmendorf,	5 00
Hillsboro', N. J. Mon. con. in	
R. D. chh.	32 00
Ithaca, Coll. in do.	66 00
Jersey City, J. V. B. VARICK,	
which constitutes him an Hon-	
orary Member of the Board,	100 00
Kinderhook, Fem. benev. so. to	
constitute the Rev. J. SICKLES,	
D. D. an Honorary Member of	
the Board,	50 00
Lanithgow, Mon. con. in R.	
D. chh.	16 00
Lodi, Mon. con. in do.	22 00

Long Island, J. Barrea,	10 00
Marbletown, Mon. con. in R. D. chh.	25 70
Montgomery, Mon. con. in R. D. chh. 12,70; an indiv. 5;	17 70
New Brunswick, N. J. Mon. con. in R. D. chh.	24 55
New Shannack, N. J. Coll. in do. 11,75; miss. asso. 11;	22 75
New Utrecht, Fem. benev. so. of R. D. chh.	74 12
New York city, W. B. Crosby, to constitute W. H. Crosby, J. P. Crosby, R. R. Crosby, C. T. Crosby, and E. N. Crosby Honorary Members of the Board, 500; Schol. of Miss Forbes' infant sch. 2; Rev. Dr. DeWitt, 10; Mrs. N. G. I.; J. Suydam (of which to constitute the Rev. W. C. Brownlee, D. D. an Honorary Member of the Board, 50; 100; chil. in Market-st. chh. 75c. fancy article so. 25; R. D. chh. in Franklin-st. to constitute the Rev. H. HERMANCENCE of Blauemburgh, N. J. an Honorary Member of the Board, 50;	688 75
Owasco, Mon. con. in R. D. chh.	21 00
Philadelphia, Pa. Mon. con. in 1st do.	150 00
Poughkeepsie, Mon. con. in R. D. chh.	12 50
Readington, N. J. Mon. con. in do.	22 00
Rochester and Clove, Coll. in United R. D. chhs.	6 00
Schenectady, Coll. in R. D. chh. 69,30; mon. con. 14,57;	83 87
Scholastic, Mon. con. in R. D. chh.	10 00
Tappan, Coll. in do.	6 36
Union Village, Mon. con. in do.	40 00
Utica, Coll. in do.	88 00
Warwick, Fem. miss. so. of R. D. chh.	43 18
	2,073 52

Ded. am't ack. previously,
1,604,85; del. expenses paid
by Board of R. D. chh. 8,88; 1,613 73—459 79

Norwich and vic. Ct. F. A. Perkins, Tr.	
Bozrahville, Gent. and la.	17 43
Franklin, La.	12 00
Lebanon, Gent. 22,25; la. 31,20;	53 45
Montville, La. 14,52; mon. con. 13,50;	28 02
North Stonington, Gent.	25 08
Norwich, 1st so. Gent.	21 69
Chelsea, 1st so. Gent. 224; fem. bible class, 5,63;	229 63
Upper Falls, 1st so. Gent. and la.	36 62
	424 52

Ded. expenses paid by aux. so. 3 25—421 97

Oneida co. N. Y., A. Thomas, Tr.	
Bainbridge, To constitute the Rev. GEORGE SPAULDING an Honorary Member of the Board, Binghamton, (Of which to constitute the Rev. PETER S. LOCKWOOD an Honorary Member of the Board, 50;)	50 00
Bridgewater,	187 11
Butternuts, Mon. con. in presh. chh. 21,50; fem. miss. so. 24,50;	56 25
Center Lisle,	46 00
Chenango Forks,	20 69
Columbus,	13 31
Coventry, 2d chh.	30 00
Coventryville,	25 50
Georgetown, Av. of gold beads, 4,50; H. H. 50c. for Medit. miss.	28 00
Hamilton, 1st cong. chh. to constitute the Rev. ALVAN LILLY an Honorary Member of the Board,	5 00
Lenox, Ridgeville, Mon. con.	50 00
	5 00

Lincklaen,	38 60
Lisle,	15 37
Lysander, Mon. con. in presh. so.	16 00
Morriaville, Mon. con. in cong. chh. 15; coll. 68,86; (of which to constitute the Rev. ERASTUS D. WILLIS an Honorary Member of the Board, 50;)	83 86
Newark Valley, (Of which to constitute the Rev. MARCUS FORD an Honorary Member of the Board, 50;)	88 01
New Hartford, Mrs. C. Raley,	4 00
New Haven, Mon. con.	10 00
Norwich,	43 52
Oswego, La. benev. so. 27; coll. 147,63;	174 69
Oxford,	17 50
Paris Hill, E. Judd,	19 00
Plymouth,	14 00
Sherburne, Fem. char. so. and coll. (of which to constitute the Rev. ISAAC N. SPRAGUE an Honorary Member of the Board, 50;)	199 00
Smithfield, Contrib. in presh. so.	31 70
Smyrna, (Of which to constitute the Rev. ELIAS CHILDS an Honorary Member of the Board, 50;)	75 31
South Bainbridge and Nineveh, Mon. con. 7; fem. benev. so. 2,50;	9 50
Springfield, Mon. con. 10; a fem. friend, 1;	11 00
Triangle,	30 00
Union, (Of which to constitute the Rev. ISA SMITH an Honorary Member of the Board, 50; 82,50; cong. chh. 18,50;)	101 00
Windsor, Fem. miss. so. 16,34; coll. 7,85;	24 19-1,506 11
Old Colony Ass. so. Ms. H. Coggeshall, Tr.	
Middleboro', 1st par. Gent. 60; la. 46,13;	106 15
Portage co. O., I. Swift, Tr.	41 18
Aurora, Mon. con.	6 00
Hudson, Wes. Res. coll.	13 00
Nelson, Asso.	2 00
Ravenna, Rev. A. Nash,	1 00
Twinsburg, Asso.	13 00
Windham,	33 22—110 00

Total from the above Auxiliary Societies, \$8,275 87

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presh. chh.	50 00
Amherst, Ms. G. S. Boltwood, a child, a dying gift, for Nestorian miss. 12; sab. sch. in W. par. for do. 18;	30 00
Andover, Ms. Two students, av. of furniture, 2,50; char. so. in Phillips acad. for Samuel Farrar in Ceylon, 31,13;	33 63
Angelica, N. Y. Mon. con.	5 00
Auburn, N. Y., A friend, for ed. of a child in Ceylon, 20; mon. con. in 2d presh. chh. 60;	80 00
Bangor, Me. J. W. Mason, for Patagonian miss.	12 00
Barre, Vt. Mrs. C. Smith,	30 00
Basking Ridge, N. J. Fem. cent. so.	15 00
Bend, Pa. Mon. con.	10 00
Blooming Grove, N. Y. Chh. to constitute H. HOWELL an Honorary Member of the Board,	100 00
Boston, Ms. La. Jews so. for ed. Jewish children in Bombay. 100; Salem youths asso. for sab. sch. at Sandw. Isl. 50;	120 00
Bristol, R. I. Fem. miss. so.	50 00
Cambria, N. Y. Cong. chh.	2 50
Canaan, Ct. R. G. 2; S. A. 50c.	2 50
Canton, N. Y. G. R.	1 50
Charleston, S. C. Coll. in 2d presh. chh. viz. C. McIntire, 200; C. Clark, 40; W. Robinson, 20; E. Southworth, 20; R. L. Stewart, 10; J. M. 5; C. S. 4; tem. asso. 51; H. M. B. 1;	351 00
Chester, N. Y. Cong.	40 00
Cincinnati and vic. O. By Rev. A. Bullard, Cincinnati, Gent. in 2d presh. chh. 175,50;	

la. in do. 105.39; 3d presb. chh. 21.50; 6th do. 900.50; Lane sem. students, 125.50; Mon. con. 5.50; Delhi, Presb. chh. 6.13; Fairhaven, Vt. R. F. 1; Georgetown, Ky. A lady, on her death bed, 5; Oxford, Mon. con. in presb. chh. 11.34; Reading, Presb. chh. 13.21; S. Boyd, 12; Walnut Hills, A friend, 3; Woodford co. Ky. Harmony chh. 10; Zanesville, Indiv. 27;	729 50
Celebrook, Ct. Indiv.	4 25
Columbus, Missi. Rev. H. J. Bardwell,	1 75
Cosackie, N. Y., W. H. Gregory,	5 00
East Stockholm, N. Y., E. Hulburd, to constitute CALVIN E. HULBURD an Honorary Member of the Board, 100; fem. miss. so. 20; gent. agri. miss. so. 38.50; a lady, av. of jewelry, 1.75;	160 25
Galaxy, N. Y. 1st asso. presb. chh.	22 50
Granville, O. Three chil. of Mrs. A. A. B.	1 75
Harford, Pa. Mon. con. in presb. chh.	23 00
Harford, Ct. Unknown,	25 00
Howard, D. C. Mrs. E. H. Woart, 3d pay. for John Breckenridge in Ceylon, Jackson and Brooks, Me. Mon. con.	20 00
Kinderhook, N. Y., R. Graves,	1 00
Lewis, N. Y. Rev. C. Comstock,	30 00
Lexington, Ky. N. Porter,	2 00
Lexington Flats, N. Y. Mon. con.	20 00
Litchfield Corner, Me. Mon. con. in cong. chh. 13; a friend, 1.88;	13 88
Lowell, Ms. Mon. con. in 1st cong. chh. and so.	63 00
Manlius, N. Y. Mon. con. in trin. presb. so.	137 50
Matanzas, Cuba, Mon. con. in a family, 5; a child in do. for ed. ben. chil. 3;	8 00
Mexico, N. Y., A friend,	50
Middletown, Me. J. Shindler,	3 50
Milford, Ms. Mon. con. 15; fem. benav. and char. so. 9;	24 00
Nantucket, Ms. Mon. con. in 1st cong. so. 33.40; la. sew. so. 35; chil. in sab. sch. 1.69;	70 02
Nelson, N. H. AMOS BRYANT, which constitutes him an Honorary Member of the Board,	100 00
Newark, O. Mon. con. in presb. chh.	8 74
New Echota, Cher. na. Messrs. Hicks, Ridge, McCoy and Boudinot, for school, each 5;	20 00
New Lebanon, N. Y., R. Woodworth, a revol. pensioner,	10 00
New Sharon, Me. Fem. asso.	16 12
New York city, A friend,	2 00
North Granville, N. Y., E. S. Town,	22 25
Orleans, Ms. A friend,	5 00
Plainfield, N. H. Students of Kimball union academy,	34 00
Plymouth, Ms. Robinson chh. and so.	15 00
Preble, N. Y. Coll. in presb. chh. 8.50; two ladies, av. of jewelry, 50c.	9 00
Reasselaerville, N. Y., H. S. 3; Mr. and Mrs. C. 2.44;	5 44
Riga, N. Y., L. R. Gse. J. R. 1; two chil. 12c.	1 75
Romney, Va. Mon. con.	13 50
Rupert, Vt. Ladies,	2 43
Salem, Ms. Mon. con. in Tab. chh.	9 00
Salem, N. Y. Mrs. Whiton,	1 00
Salem, Pa. L. Weston,	40 00
Scotchtown, N. Y. Chh. to constitute the Rev. M. BALDWIN an Honorary Member of the Board, 50; coll. 12c.	50 12
S. Hanover, Indiv. Mon. con.	10 00
St. Louis, Ky. Mon. con.	102 00
Suffolk co. N. Y., A friend,	5 00
Tecksbury, Ms. Mon. con.	5 22
Troy, N. Y. Indiv. 3; W. Arms, 2;	5 00
Fandalia, Illi. Contrib. in presb. chh.	7 00
Warren, Pa. Mon. con. in presb. chh.	20 00
Warrick, N. Y. Florida cong.	6 00
Washington, D. C. Miss H. Stebbins,	10 00
Watertown, Ct. Fem. hea. sch. so. for a fem. sch. in Ceylon,	60 00
Westfield, Ms. Indiv.	7 19
Wilmington, Ms. A friend,	5 00
Woburn, Ms. Gent. asso.	33 62
Unknown, A friend, 3; a friend, for Nestorian miss. 5; do. 1;	9 00

Whole amount of donations acknowledged in the preceding lists, \$11,231 28.

III. LEGACIES.

Boston, Ms. Aaron Woodman, dec'd, (\$4,000 having been previously received,) by D. Noyes and W. G. Lambert, Ex'rs,	1,000 00
Cornwall, Vt. Randolph Ripley, dec'd, by S. Ripley, Ex'r,	136 00
Holts, N. H. Mrs. Mary Thayer, dec'd, by W. Emerson, Ex'r,	300 00
Plainfield, N. H. Miss Phebe Porter, dec'd, by J. Porter, Ex'r,	25 00
Windsor, Ms. Mehitable Noyes, dec'd, (\$100 having been previously received,) by E. Ford, Ex'r, 100; Samuel Noyes, dec'd, for miss. to Siam, by do. 50;	150 00
Woodbridge, N. J. Joseph Barron, dec'd, (\$500 having been received previously,) by T. Barron, Ex'r,	500 00

IV. DONATIONS IN CLOTHING, &c.

Athens, O. Calico,	75
Boston, Ms. Books, fr. Peirce and Parker,	59 37
Brookline, Ms. A bundle, fr. Kingsbury sew. so. for Candy's Creek,	12 00
Covesville, Va. A box, for Haweis.	
Dorset, Vt. A box, fr. sab. sch. miss. sew. so.	
Fairfield, Ct. A bundle, fr. Susan Osborne; a blanket, fr. Phebe Osborne.	
Hatfield, Ms. A box, fr. ladies, for Willtown,	55 00
Knorrville, Ten. Sundries, fr. ladies, for Candy's Creek,	12 00
Lynndeborough, N. H., A barrel, rec'd at Mackinaw.	
Meadville, O. A box.	45 00
Medford, Ms. A box, rec'd at Mackinaw.	
Nantucket, Ms. A bundle, fr. la. sew. so.	7 00
Oakham, Ms. A box, fr. ladies, for Cattaraugus,	40 00
Pittsfield, Ms. Clothing, for Rev. C. Robinson, fr. a friend,	15 00
Portage co. O. Sundries, fr. Edinburgh asso. 20.13; Nelson asso. 30.04; Ravenna, 1.19; Randolph asso. 7.19; Rootstown asso. 4.87; Springfield, I. Mead, a barrel of stone ware; Windham, 2.50; la. asso. 6.79; for Mackinaw,	72 71
Troy, N. Y., A bundle, fr. ladies, for Tuscarora,	3 50
Troy, O., A box.	
Utica, N. Y., A box, fr. ladies of presb. chh. for Mackinaw,	30 71
A box, fr. ladies in Ref. D. chh. for Ojibwa miss.	118 00
Winchester and vic. Ct. A box, for Mackinaw.	
Zanesville, O. Clothing, &c. fr. indiv.	26 74

The following sums were received in Bombay in 1832; some of which are for native female schools, and others for the general objects of the mission. The currency is Bombay rupees, equal to about 45 cents each.

So. for pro. chr. knowledge, 1,112; E. B. Mills, 1,200; J. Molesworth, 100; J. Farish, 100; Mrs. Jeffreys, 100; A friend, 100; Mrs. Col. Hunt, 50; R. T. Webb, 50; R. Cathcart, 50; E. H. Townsend, 75; J. Vaupell, 35; Rev. J. Clow, 30; T. Robson, 30; A. Graham, 25; 1st Bombay European Regiment, Deesa, 21; Mrs. Clow, 20; Rev. J. Mitchell, 10; Rev. J. Wilson, 15; Mrs. Robson, 10;	3,133
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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.
Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds